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CHRISTIAN WORKERS MAGAZINE

Vol. XIX

JANUARY, 1919

No. 5



LIGHTLY FALLING SNOW

From a Painting by Guy C. Wiggins

(Courtesy of the Art Institute of Chicago)

15 CENTS A COPY

\$1.50 A YEAR

JAMES M. GRAY
Editor

J. H. RALSTON
Associate Editor

A Noteworthy Food Saving Record

During the past year 39,648 more meals were served in the Moody Bible Institute than in the previous year, yet a saving in the consumption of various foods was made as follows:

Wheat.....	11,564 pounds	Butter.....	5,125 pounds
Sugar.....	9,474 pounds	Milk.....	2,227 gallons
Meat.....	8,964 pounds	Cream.....	988 gallons

And although food prices, according to government reports, increased **63** per cent over the previous year, by careful planning the Institute's increase was only **10** per cent.

As a further illustration of the care with which the Institute is administered in a business way, it is worthy of note also that the government has given our heating and lighting plant an efficiency rating of 96 per cent following the investigation and inspection made by the United States Fuel Administration.

We praise God for this and the fresh assurance it must carry to our friends and donors that due care is exercised in the expenditure of their gifts.

The financial needs are very heavy and we appeal most earnestly for a continuance of your generous support.

The Moody Bible Institute
153 Institute Place **CHICAGO**

THE Christian Workers Magazine

January, 1919

Editorial Notes

"Therefore, being justified by faith, let us have peace with God through our Lord Jesus Christ."—Romans 5: 1 (R. V.).

"The final roar of the war died away into sudden silence. The transition was startling. Men quitted their guns to visit one another.

Enemies of a moment before were **Cut From the Loaf** fraternizing on both sides of the line. Cheers went up from the Germans as well as from the Americans and the Allies."

Thus writes one of the war correspondents whose intensely interesting description, a classic of its kind, is found on another page. But it is referred to here as a striking illustration not only of the privilege but the duty of the believer in Christ to act on the exhortation of the apostle quoted above. Christ having made peace for us through His Cross, and we having accepted Him as our vicarious Redeemer, why hesitate to enjoy and to express our new and reconciled relationship to God as our Father in Him?

What a change in affairs between one minute before eleven on that eventful morning, and one minute afterward! But not so great or so lasting a change as that in the sinner's position before God one minute after he accepts Christ as compared with one minute before.

This then is our New Year wish and prayer for every reader, that being justified by faith he, or she, may have peace with God. So far as God is concerned, peace is proclaimed. He is at peace with the believer; then why should not the believer rest in the consciousness of the fact, and at once translate "peace with God" in the judicial sense into "the peace of God" in the experimental sense?

God help you to do it, dear reader, that the year upon which we are just entering, whatever its outward vicissitudes, may know no change in its basic happiness and joy.

I hear the words of love,
I gaze upon the blood;
I see the mighty Sacrifice,
And I have peace with God.

'Tis everlasting peace,
Sure as Jehovah's name;
'Tis stable as His steadfast throne,
For evermore the same.

The clouds may go and come,
And storms may sweep the sky,
This blood-sealed friendship changes not,
The Cross is ever nigh.

I change, He changes not,
The Christ can never die;
His love not mine, the resting-place,
His truth, not mine, the tie.
—[Horatius Bonar.

■ ■

Recently, while reading the "Letters and Reminiscences" of Dr. Alfred Russel Wallace, co-discoverer with Sir Charles Darwin of the principle of "Natural Selection,"

Our Earth the Theater of Redemption we have been freshly impressed with his conviction as to the unique position of our planet in relation to the solar system.

"In the course of his close and careful exposition," says his biographer, "he takes the reader through the whole trend of modern scientific research, maintaining finally that our solar system appears to be in or near the center of the visible universe, and that all the available evidence supports the idea of the extreme unlikelihood of there being on any star or planet revealed by the telescope any intelligent life either identical with or analogous to man."

If this be so, what a flood of light it throws upon the question as to why God chose the earth as the theater of redemption! Men have scorned the thought that the Creator of the universe should have been so supremely interested in this insignificant part of it, and for that reason they have rejected the whole evangelical scheme of salvation.

But what if the prognostications of this great investigator be true? What if our planet should occupy the unique position of which he speaks? What if it does really stand alone in the solar system because of its special adaptation for the development of human life? What if it be the only inhabited planet, not only in our own solar system, but in the whole stellar universe? What if it be nearly in the center of that universe? What if there be on no other star or planet any intelligent life either identical with or analogous to man?

Keep the Home Fires Burning, Chicago, February 3-7.

How this makes for the simplifying of the problem and the removal of the difficulty in mind! What meaning it gives to the words, "God so loved the world that he gave his only begotten Son" to die for it! What light it throws upon the statement of Paul that "now unto the principalities and powers in the heavenly places is being made known by the church the manifold wisdom of God" (Eph. 3:10)! How it exalts the Church, which is the Body of Christ! If the earth is the center of the universe, the Church is the center of the earth. No wonder, therefore, that it should be called "the pearl of great price"! No wonder that God should be so interested in and so jealous of the Church and that the Son of God should have shed His precious blood to purchase it! What a future of glory must there be before the Church!

Do you belong to it? Are you a member of the Church of Christ? Not merely a baptized communicant, but a Spirit-baptized member of Christ's Body? Then how glad and grateful you should be at the opening of this new year! How holy, how consecrated to its head, how zealous in your endeavors to bring other souls into that same relationship by faith!

By faith. "To as many as received him, to them gave he the right to become the sons of God, even to them that believe on his name" (John 1:12).

We had written thus far some time ago, and prior to receiving the manuscript on another page from the Rev. Clarence H. Benson, on "The Earth as the Center of the Universe." We beg our readers to peruse every line of it, which will be found a great stimulus to faith.



He was a prominent pastor in a large city addressing a minister's meeting, and he said: "We must substitute 'Doology' for Theology."

"Doology for Theology" The church of the future must serve rather than preach. The remark struck us unpleasantly as we had just been reading Bishop Moule's "Philippian Studies" in which he had taken an opposite position.

Dealing with the dogmatic treasures of that wonderful passage in the second chapter which so clearly establishes the truth of the two natures in Christ, he pointed out that it was not a controversial assertion but simply an argument to the heart. Paul was not combating an error of faith but pleading for a life of love. His readers were urged to be of one accord and of one mind and to forget themselves and remember others. There were many motives to be urged for this, but the apostle's great plea was "the mind that was in Christ Jesus." And then follows that great statement charged to the brim with the doctrine above referred to.

What a comment upon the fallacy of that pastor! The fallacy that would dismiss Christian doctrine to the region of theorists and dreamers in favor of Christian "life"! Christian

doctrine, as Bishop Moule rightly says, is simply the articulate statement of eternal and vital facts that we may live by them. Without the facts we might have had abundant rhetoric in Paul's appeal for unselfishness and harmony, but where would have been the mighty lever for the affections and the will?

"Doology" without theology? What will such "doology" amount to? As a matter of fact, it is the substitution of "doology" for theology that has brought the visible church into the plight in which it is today.

In the course of his remarks this pastor said: "The church of Christ is failing to meet the needs of the world and is losing ground every year. The theological seminaries never turned out so few ministers and so poor in quality. Go to the lodge and you will find two hundred fine men. Go to the prayer meeting and you will find ten."

All this is true, and "doology" substituted for theology has made it true. Theology is that which treats of God. "Doology" magnifies at the same time that it deceives men. Let the church reverse its present methods. Let it turn a deaf ear to such quackery. The heart and the flesh of men cry out for the living God. In a sense this is true of man even in his natural state. The "strangers" as well as those of Ephraim and Manasseh fell to Asa in abundance, "when they saw that the Lord his God was with him."

The church that magnifies God in Christ gets the people. Then God gets them, and then they begin to do things for God in God's way.



The New York Prophetic Conference held in Carnegie Hall, November 25-28, more than met the expectations of its projectors. If anything, it surpassed the phenomenal

New York Prophetic Conference gathering at Philadelphia in May. The hall, which probably seats 3,500, was filled every night, overflow meetings being held in an adjacent church. Even the afternoon meetings filled all but the fourth balcony. The morning meetings were held at first in the Marble Collegiate Church, but on the last day they also were moved into the hall.

The program proceeded without a hitch. The music led by Mr. Alexander, and contributed to by the solos of Mr. Brown and Mr. Cook, was a great feature. Laymen, representing both the business world and the professions, presided at the different sessions. The papers and addresses were listened to with the deepest interest. Much time was given to prayer, and altogether great spiritual refreshing was experienced. Ministers and Christian workers who attended in large numbers went back to their fields of labor renewed in strength and quickened in their testimony.

Praise the Lord!

World Evangelism and Vital Christianity After the War, Chicago, February 3-7.

The news of the death of this great and good man reached us too late for announcement in our last issue. See item elsewhere in this issue.

Sir Robert Anderson,
K. C. B., LL. D. He passed away about the very day when we received a letter from him in which he said, "I am hale and well, thank God."

We consider it among our outstanding Christian privileges not only to have read and studied his books, but to have known him personally and to have been permitted to call him friend. The Church of Christ on earth suffers great loss in his departure, but we thank God that his life was extended to 77 years, so many of which were lived in the experiences of grace and in active service for Christ and His Church both by pen and word of mouth. We hope to refer to him and his work more at length in a later issue.



By all means keep February 3-7 free for Chicago. The Moody Bible Institute has

planned a great conference around the topic "Evangelism and Vital Christianity After the War." Bible study, prayer, missions, church efficiency, personal work, the devotional life, will, by God's blessing, receive new emphasis.

Leaders from all over the country are coming, and action is likely to be taken towards a concerted forward movement for evangelical testimony and service. Enlist on the fighting line.

The old-fashioned experience meeting will be a feature of every day.

An annual meeting of the Alumni Association is scheduled for Founder's Day (the 5th).

Board and room, \$1.50 a day. Write for reservations now.

A detailed program will be furnished later.

"Revive Thy work, O Lord!
Thy mighty arm make bare;
Speak with the voice that wakes the dead,
And make Thy people hear."

In Freedom's Cause

By Jessie Noble Phillips

Fair Freedom's Land! My country, thou art rightly named!
Freedom has ever been thy watchword!
Since the days when the woods of Plymouth
Echoed with the hymns of praise sung by pilgrims
Who came to found a kingdom "not of kings but men;"
Since the days of Roger Williams, William Penn and Oglethorpe,
A refuge thou hast ever been for all that were oppressed.

When but a handful of brave men faced the hosts of England
That freedom might reign throughout this land,
Then to the God of battles voices were raised
Asking that victory might bless their arms
That henceforth they might for freedom stand.
And He in whom they placed their trust
Gave unto these sons of freedom the land for which they fought.

Thus gained they freedom from those who oppressed them,
Yet within their own borders was held a race in slavery.
And again the voice of freedom was heard in the land
Calling for men to arm that this great wrong might be righted.
And anon voices of faith in prayer were raised,
And again the God of battles heard and answered,
And freedom's flag no longer waved over those in bondage.

Then came to our ears a cry from the Pearl of the Antilles,
Cuba, oppressed and down-trodden, sent forth a wail o'er the waters.
"Not for ourselves but for others"—such was the call to the colors.
Nobly the youths of our land responded and went forth to battle.
Freely their life blood was given—given for God and for freedom.
And in this, our struggle for others,
The God of the nations was with us and victory granted.

Again comes the call to the colors, and again the boys are responding;
Again we go forth to battle—not for ourselves but for others;
Again the cry of humanity by the voice of guns must be answered;
Again is sacrifice made, for we feel that the cause is righteous;
Again arises our prayer, for we know in whom we have trusted;
Again victory will come to our arms, for the Lord of Hosts is with us;
And many who sit in darkness shall come into the light of freedom!

Is Premillennialism Jewish?

Editorial

CIRCUMSTANCES compel us to give more attention to premillennial doctrine than ordinarily would be the case.

There are other truths in the Bible that are just as important, although we freely grant that all are very closely and vitally related to it. Nevertheless, we would not speak of it as frequently as we do were it not for two compelling reasons, one is the requests of its friends, to which it is a duty to accede, and the other the attacks of its enemies, to which it is a duty to reply.

Just now we are asked, What about the objection that premillennial truth is Jewish? The utterance of an opponent is quoted, saying: "The idea of the one thousand years comes from Jewish literature, such as the book of Enoch, written after the close of the Old Testament Canon. A study of the entire literature of the Jews from 175 B. C. will show where the other elements of premillennialism originated."

To this we reply that our opponent is partly right and in his main contention wholly right. It is the glory of premillennial truth that it is Jewish and that it comes from Jewish literature. Moses was a Jew, and David, and all the Old Testament prophets, and Jesus Christ and His apostles were all Jews. Their writings necessarily were Jewish literature, and their writings are filled with premillennial truth. Premillennialists always have contended for the scripturalness of their position, and they are happy to have it thus corroborated by their opponents.

Attention should be called, however, to an inadvertence in the statement of this particular opponent, who begins to trace premillennialism from a post-canonical book, and who continues to trace it forward instead of backward. If he will simply reverse the process and, beginning at 175 B. C., go back to 1500 B. C., there will be no dispute between us. Dr. Nathaniel West in his "The Thousand Years in Both Testaments" proves beyond reasonable dispute that on this question the teaching of the New Testament is identical with that of the Old.

And speaking of Dr. Nathaniel West brings up the name of the arch higher critic, Dr. Charles A. Briggs, to whom he refers and from whom he quotes in defense of what he says. Dr. Briggs stoutly antagonized the false theory that the Messianic expectation sprang from later Jewish sources. He called that theory "A premature birth," affirming that there was nothing whatever to justify it.

An accessible evidence of this is his article in "The Presbyterian Review" for January,

1888, where he is writing of the Apocalypse, and shows its dependence upon Matthew and Luke. "The eschatological discourse of Jesus is to our mind the key to the Apocalypse," is what he says. He admits, of course, that which is common between it and the so-called Jewish apocalypses of the period, the book of Enoch for example, and its successors; but "after granting all that can fairly be demanded in that regard, yet we find," he says "a simplicity, a power, a grandeur in the Apocalypse of John which exalts it above all the extra-canonical pseudepigraphs, and ranges it with the Old Testament prophets, the discourses of Jesus, and the epistles of Peter and Paul." In his judgment it is the work of a Jew saturated with Old Testament prophecy, under the guidance of the word of Jesus and the inspiration of God. "It is the climax of the prophecy of the Old and New Testaments."

They who question the authenticity of the Apocalypse usually speak of two authors, a Jew writing about A. D. 66, and a Christian writing about A. D. 95, and Dr. Briggs, assailing that idea, employs the title of the book (1:1) and the curse at the end of it (22:18,19). "If these two passages belonged to the Jewish original," he asks, "would the Christian writer have retained this curse upon himself for everything he had done? And if they belonged to the Christian writer, what kind of a conscience must he have had to pronounce a curse upon anyone else who should do with his work precisely what he had done with the work of another?"

We leave these inquiries with our friends on the other side, only adding that the position of Dr. Briggs is abundantly sustained by many continental scholars who might be named.

It was Jerome, in the fourth century, who first raised the cry that to believe in the premillennial coming of Christ to restore Israel and established His earthly kingdom was to "Judaize." But this in itself is a testimony that the primitive church believed it. "Evidently," as another says, "the Christian fathers were not to be frightened by a word, nor led to renounce an article of the Christian faith because it had been held by the Jews."

Let us manifest similar courage. So far as the premillennial coming of Christ is concerned, it were safer to "Judaize" with the orthodox Christian fathers of the fourth century than to "heathenize" with the rationalistic critics of the twentieth century. Enoch in 175 B. C. was all right on the idea of the one thousand years, and he had a long line of predecessors from whom he received his instruction.

Enlist on the Fighting Line, Chicago, February 13-7.

Is Thy God Able to Deliver Thee From the Lions?

By Rev. J. Stuart Holden, D. D., London, England

An Address at The Moody Bible Institute

I AM very grateful to you, my dear Christian friends, for the cordiality of your welcome, which I take as not only for myself but for the nation I have the honor of representing and serving here at this time.

In accepting the invitation to address you on these three evenings I have thought it well not to talk about the war.* I suppose nine out of every ten sermons preached in England just now are on some war theme, and although I have not been long in America and have not heard many public utterances, almost every one of them has been on one or another phase of the war.

Now I want to say this from the outset, that the church of Jesus Christ is deeply interested in the war, that she has committed all to the allied nations to the utmost extent of her resources and energies, for the vigorous prosecution of the war and the accomplishment of our righteous aims. And yet there may be too much preaching about the war, and men and women may be living today far too much on the frontiers of France when they had better be living on the frontiers of the kingdom of God. For all things else are of passing interest only, and when the smoke of battle has rolled away the things that abide are the things of God, of Christ, of the human soul; and what we need today is not to have a less firm hold than we have had upon them, but an infinitely greater and firmer hold.

The mere fact of war is a condemnation of civilization which has excluded Christ from its policies and its counsels. The mere fact of war is evidence today that the nations with one consent have put Him and His law far from them and, therefore, when the world is at its worst, it behooves the people of God to be at their best. When the world is at its lowest, it behooves you and me to live on the highest uplands of fellowship with the unchanging Christ, and to translate our faith into conduct and to translate the light we have from God into life which men can feel and realize, into influence which helps, and blesses, and heals and fructifies life.

And therefore, in coming to speak to you on these evenings, I want to speak not of passing things but of things which are eternal, things the worth of which no human being can ever express. Tonight I am going to ask you to turn to a familiar passage in the book of Daniel, and

I am going to take there, as a text for our consideration, the words addressed by a heathen king to a servant of God at a time of great crisis.

The words you will find in the sixth chapter at the twentieth verse:

"And the king came and cried with a lamentable voice unto Daniel and said, 'O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?' "

This is part of the old story which delighted us when we were children, and now challenges our faith that we are grown men and women. I have no intention of dwelling upon its fascinating details nor even upon the lesson of the whole incident. I want merely to take the query of the king and apply it, first to myself, and then to you, as a test of the quality of the faith which we profess in God.

The Quality of Faith

"Is thy God whom thou servest able to deliver thee from the lions?" In other words, in these days when the lions roar and howl, when their hot breath is on every cheek and their blazing eyes challenge our courage and our confidence, have you a God who is able to deliver you? Have you a God by whose power and in whose fellowship you are brought out into a life of liberty, into a life which is victorious in the presence of sin, into a life of calm confidence in God, of freedom to yield life to His control and to walk with Him, on the highest uplands of fellowship here and now?

Beloved friends, let me say at the outset, your faith and mine is not to be measured, I mean as to its quality, by its orthodox expressions; does not get its quality from being in harmony with the faith held by the Christian church in centuries back. Your faith and mine is not valuable because it expresses itself, on the one hand in sacramental worship or on the other hand in social service. For what is faith? It is not the truth you hold—it is the truth which holds you; it is not what you believe—it is what you are. Your faith is not a reasonable assent to propositions of reasonable statements of truth; your faith, if it be real, is a dynamic power entering into living, current experiences, and, as I have said, lifting you into a life of freedom. This is the purport of the question I bring to you tonight.

I know that you, in this place, accept the orthodox doctrines of the Christian faith. I know that you believe in the Word of God, as

*This address was delivered in July, 1918.

Join the Forward Movement, Chicago, February 3-7.

I do, from cover to cover. I know that you glory in the tradition of the Christian church which is behind you, and in the work of the Christian church in all lands around you. But that is hardly the point. You may entirely lose the meaning of faith in God and union with His dear Son in mere generalities. Are you personally, quite apart from the consideration of any other human life, and is there today a psalm of deliverance encompassing you about and a glad song of deliverance going up from your heart?

The Power of a Holy Life

It is significant that this heathen king had come to this conception of God through the life of Daniel. There was no other medium through which he could have arrived at the knowledge which he here expresses. He did not know God, but he knew Daniel, and he had come to some accurate idea of the power of God from seeing the life of that lonely man who lived in the heathen city and in the adverse circumstances of a heathen court.

I wonder if that is the impression which you and I are giving to those who know us best and who see our life, not when we are in fellowship, as we are tonight, with other believers, but when we are alone in the home, in the exchange, in the work-room, in the shop and as we journey? I wonder if those who have knowledge of us and who are watching us, not always critically but sometimes they are watching us wistfully to see if perchance we have a golden secret to impart to them, I wonder if this is the conception of God they have received from your testimony and from mine, that He is a God of the miraculous, a God who only doeth great wonders, "for His mercy endureth forever."

A Big Bible Word

My justification for bringing this word to you tonight is that "deliverance" is one of the great big words of the Bible. You cannot open the Bible at any page without finding the word or the theme in one of its many variations.

For instance, if you read history, "deliverance" is a large factor in the history recorded in the Word of God; if you read prophecy, it is a prophecy of deliverance; if you read the experience of God's people, it is a story of His delivering mercy.

In the book of Psalms, in which all these three elements are blended, the Psalmist sings: "Thou hast delivered my soul from death, my eyes from tears, my feet from falling. This poor man cried, and the Lord hastened unto him, and delivered him out of all his fears. Who compasseth me about with songs of deliverance. The Lord is my deliverer." You cannot read the Psalms without finding that deliverance is one of those sweet refrains that run through a whole volume like the refrain through some sweet piece of music such as we have heard tonight.

Or take the prophecies. These Old Testament prophets looked forward into a future which

was only partly revealed to them, saw that in the fulness of time One should come who should be a deliverer.

When He did come what was His first word? "The Spirit of the Lord is upon me because he hath anointed me to preach deliverance unto the captives." And if you go further and take the expansion of the germ of all the truths which Christ committed to His disciples, as found in the New Testament, you will find that deliverance is a prominent theme.

Listen to Paul: "The Lord knoweth how to deliver the godly" and we know that He will deliver us, looking forward to His glorious appearing.

My beloved friends, you cannot read the Bible without realizing that it is a book of deliverance, and when I take a fragment like this and give it to you as a challenge, I believe it is from God Himself. "Is thy God whom thou servest able to deliver thee from the lions?"

Some of the Lions We Meet

Now, if the New Testament is trustworthy, and you and I believe it to be so, Daniel is not the only one who meets lions. You will remember that Bunyan, in his "Pilgrim's Progress," tells of the pilgrims coming to the House Beautiful and finding lions in the path, and were terrified by them. Christian and his companions fell back and then were encouraged to go forward by being told that the lions were chained.

I am bound to say that Bunyan was at fault there. I do not find anywhere in the Word of God that the lions are chained; I do find that the devil goes about as a roaring lion, "seeking whom he may devour" and I ask for your experience tonight to bear witness that the lions which you have met in your own secret battlefields were not chained.

Listen to Paul in his testimony to Timothy, listen to him as he recounts the perils which have beset him and the evils by which he was assailed: "Out of it all the Lord delivered me and I was delivered out of the mouth of the lion."

And so I say if the New Testament is a trustworthy record, Daniel is not the only believer who has to meet lions. And thank God, the faith which enabled him to meet them in calm confidence, knowing that God was over all, is the faith in which you and I may go out to meet the lions, forever to conquer them. And so, I would ask you to look at the bars which fence off those lions that we have been meeting. Let us meet them in the same strength in which David met the lion which threatened the flock of which he was the custodian on the hills of Bethlehem.

The Wrath of God

First of all, Paul, in writing to the Thessalonians, speaks in these words, "Christ, who hath delivered us from the wrath to come"—that is one of the lions that besets the pilgrim

path of any pilgrim soul—"the wrath to come." Oh, who can describe what that means? Yet who is there in this audience upon whose spirit the awe and the fear of "the wrath to come" has not again and again fallen?

"The wrath to come"—not the anger of an offended God, for Jesus Christ has revealed Him rather as a grieved God, rather the God of a broken heart, the God who is touched with the feeling of the infirmity of His children.

"The wrath to come" is not some pent-up anger of God which one day is to fall upon the unresisting hand of the sinner, but rather is it the Nemesis of a remorseless law which the sinner has set at naught; rather is it the recoil of his own conduct which has been defiant of the commandments of God, albeit that those commandments had the sanction of divine power.

And "the wrath to come" may be in your own life and in mine—in the deteriorated taste, in the defiled mind, in the deranged memory, in the deteriorated capacity which comes as the result of sin—you get a foreknowledge of what "the wrath to come" really means.

We sometimes speak of men who broke "the law of God." My beloved friends, the law of God is irrefragable; you cannot break the law of God. What you can do is to break yourself on the law of God. The wave breaks on the rock; the rock dashes it back in open sprays. And so it is with the "breaking" of God's law.

Paul recalls some of the lions from which Christ delivered him. For this is the Pauline conception, that he somehow is delivered from the wrath which tracks down the man who sins. Paul says he has been delivered by the atoning work of Jesus Christ, that in that unspeakable and immeasurable transaction which we call his "substitutionary work" the penalty of sin has been fully and forever borne.

By Christ's work of redemption all that needed to be atoned for has been atoned for, and now, instead of fear there is confidence, and instead of dread and apprehension there is a song of peace and joy and gratitude.

The Power of Darkness

Take another of these lions. Writing to the Colossian Christians Paul speaks of one of the lions as the "power of darkness," and says that Jesus has delivered us from the "power of darkness." Now think for a moment of that for which darkness stands. It stands for the unworthy; it stands for the inexplicable; and it stands for the unknown.

It stands for the unworthy. You talk about dark deeds, the things which cannot face the test of the light. It stands for the inexplicable things which we cannot understand, things of which we now have only intimations, for questions which invade the serenity of our Christian faith; we speak of them as dark things. And the future, the unknown tomorrow and its

dreads, and anxieties and its uncertainties.

Who does not know what it is to be brought under the power of these things, under the power of unknown dread, under the power of questions which simply will not be denied and which simply do not answer themselves?

Into the great questions of the human soul, I need not go, for we all know them; we are sometimes afraid to voice them even to ourselves but who does not know the power of darkness from which, in Paul's conception, we have been delivered by the light which Christ cast both upon God and upon life? The darkness of the unworthy is dispelled from the heart when the light of Christ shines in.

Our scientists tell us today that there is no such powerful antiseptic as sunlight; that there is no power to kill the disease germs in the air so strong and effective as the power of sunlight; they tell us that the deadly bacilli of the worst diseases cannot live in the free air of heaven and in the warm air of sunshine. My friends, so it is in the moral and spiritual realm of things. Paul had been delivered from this darkness because in his heart the light of Christ had shone.

There is a new idealism and not only a new idealism, but a new inspiration, a new union with Christ, which completely answers his questions, which completely prepares him to meet the unknown, and he does not need to trouble with the inexplicable, with the things which he cannot unravel.

He is delivered from the power of darkness because, though he does not know the why and the wherefore of the experiences which press upon his life and perplex his heart, yet he does know God, for Christ has revealed Him as Father, and Friend and eternal Lover.

The unworthy, the inexplicable, and the unknown, all lose their power to bind you, once you know God in Christ in this wise, my friends. We are then delivered from these things and they cease to have any binding and holding power in our lives.

"The Present Evil World"

Take the third point: he speaks of being free from the "present evil world"; that is one of the lions. How many people have been delivered from its grip and power, from the fascination of its gifts, from the fear of its frown of opposition, from its superficiality of life? Who does not know the deadly fascinating power of the world in Christian lives today? Who does not know life impoverished and robbed of its inspirations because of its yieldingness to the spirit of the world which creeps in wherever it has an opening?

Just the same in Paul's day. But Paul was a man who was completely delivered from the world; the world was behind his back. There had come into his life a new revelation of things and he knew the opposition of the world was powerless. He was delivered because Christ had taken the world out of his spirit and had sent

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him into the world with a new spirit and to prosecute a new mission, a mission of the kingdom of God.

I want to ask you, beloved friends, if you know anything of deliverance from that lion, a lion which does not always come in the guise of an overpowering beast of prey, a lion so smiling of countenance and so to be desired that many take him into their lives only to find that when they have got him there he is there to possess and to dominate and to kill in them all working of the Spirit of the Father.

"The Fear of Death"

May I say one other thing? The writer to the Hebrews, Paul I believe, speaks of a lion which everyone, sooner or later, has to meet, and calls it "the fear of death." He says that Jesus has delivered from the fear of death those who all their lifetime were subject to bondage.

There is a fear of death which is something different from the instinct of self-preservation which is a perfectly lawful instinct; it is a fear which holds us back from the heroism of the Cross and the challenge of the kingdom of God. It is a fear of death, not merely of the body, but death to our prospects, our purposes, our aims, our ambitions, those things which we hoped to attain—all our lifetime subject to bondage through fear of death!

How many people in this country, and still more in my home country, are living in constant fear of death, not for themselves but for their loved ones! You are coming to it in this country just as we have come to it in England. I never get up to preach, certainly not in a congregation of which I know anything, without seeing scattered, almost in every seat, men and women who have had to give up that which was far dearer to them than their own lives, the lives of those whom they have loved and over whom they have watched with tender care from their birth. Fear of death paralyzes as it invades life, paralyzes hope; fear of death is the very antithesis of the things for which Jesus stood.

That lion has lost its power; its fangs have been drawn; its claws have been cut. There is no fear of death to those into whose heart has come the light of the knowledge of the glory of God as revealed in the face of Jesus Christ. Christ has put a new value on life; He has put a new value on death. Christ has revaluated every human experience and every human outlook.

Think of what Christ has made of death; He has transformed it from a foe into a friend, He has transformed it from a glib enemy into a king's messenger. Christ has reduced death to the mere throwing off of an old coat, the casting off of the moorings of the ship going into the ocean for which it was made.

Christ, after all, has cast upon death the transfiguring light of a great hope and has said to His people, "There be some of you here that

shall not taste of death until you see the Lord's kingdom come in power." Death has no terrors. It has lost all its power to captivate, all its power to arrest, to those who have looked upon it in the light that shines from Christ's own contempt of death. And that is deliverance.

"Is thy God whom thou servest able to deliver thee from the lions?" I might have mentioned many others but these are sufficient for the testing of faith in our own life.

I do not ask you if you believe in the doctrines of the Christian faith. I take your presence here as an assent to them. I do not ask you if you are a member of the Christian church. I take your presence here as an indication of that. But I do ask you if this is the experience you have had and are having day by day that, being delivered from the hand of your enemies, you are being enabled to walk before Him in holiness and righteousness all the days of your life? Is that the kind of God you have, for that is the kind of God that Jesus Christ has revealed to us.

Whose Way Will You Choose?

My last word is this: that the deliverance which Christ offers always comes in the form of an alternative and the alternative is always this, Christ's way of life and your way of life. You may refuse deliverance because it means fellowship with Christ, because it means, as Doctor Thomas said tonight, going nowhere except with Him as a companion. You may refuse Christ's way of life because it cuts diametrically across the way of ambition, of the way of the flesh and the way of the world. You may refuse Christ's way of life and take some lower pathway because it seems to offer more and because of its material allurements. But choose you must, choose you must.

This brings me away back to Christ, Christ who chose the hard way; Christ who, for my sake and yours, chose the sacrificial way; Christ who calls us to His feet and opens the kingdom of heaven to all believers.

Will you take it? Will you come closer to Him than you have ever been before? Will you deal honestly with your own soul as in His presence tonight? Will you say to Him, "Oh, my Lord, I never had such a deliverance as this, which I now see in Thy Word, and I take Thee and I unite my life with Thine for good or ill, for better or for worse, in a life which death can never dissolve?"

You shall have a song of deliverance in your life, translatable into every language under the sun, and which can never be mistaken. And your life shall be like the life of this man who, confronted with the inevitableness of death, as it seemed, in the den of lions, was yet able to live, so that the heathen king, seeing in him the delivering power of God, said, "This God is mine and the God of my people forever and forever."

The Earth as the Center of the Universe

And What It Means in the Plan of Grace

By Rev. Clarence H. Benson, Buffalo, N. Y.

The author made a specialty of astronomy in college, and has kept in fairly close touch with its progress. This paper, which was presented at the ministers' meeting of Buffalo, has also exegetical worth in its discussion of some of the deep things of God.—Editors.

IN ANCIENT days men were of one mind as to the center of the universe. To them its confines were limited to the objects of the naked eye. In those early times there was an immense difference between the earth upon which men stood and the bright objects which shone upon it from the heavens above. The earth was vast and motionless. The celestial lights were small and in motion. Even their imaginations could not conceive of any center of importance outside of the earth. All other bodies were made to revolve about it in recognition of its central supremacy. The earth was the acknowledged hub to the wheel of universal events and the all absorbing center of time and eternity.

With increased enlightenment these astronomical conceptions were revolutionized. Men learned that the sun was the center of the solar system and the earth one of the least of the planets. More than that they ascertained that the majestic source and center of our solar system was one of the most insignificant of the multitude of starry sons. By the minute micrometer and the rays of the spectroscope they entered into regions that were inaccessible to the most powerful telescopes. They discovered that it would require one hundred of our suns to constitute the brilliant Sirius, the brightest star in our winter constellations. They further ascertained that it would require three hundred gigantic masses of matter of the proportion of Sirius to create Arcturus, the queen of the summer sky. They fathomed the depths of immensity still further and proclaimed the fact that the almost inconceivable dimensions of the gigantic Arcturus must be multiplied three hundred times to equal the star Canopus.

I saw Canopus for the first time last year when I was in Florida and as I gazed upon that gem of the southern sky I vainly endeavored to grasp some conception of its immensity. Canopus is the biggest thing in the universe known to astronomers today. It is estimated to be equal to a million of our suns. No parallax of the great Canopus has yet been found which means that its distance is unthinkable and its dimensions are enormous.

Were the Ancients Right?

But with all our modern knowledge of astronomy which diminishes into insignificance our infinitesimal earth and the puny people that

populate it, strange as it may seem, I do not believe that we have any scientific or scriptural ground for believing that this world in which we live is anything else than what the ancients imagined it to be—the center of the universe. While the subject of my discussion will involve the scientific study of other planets, the real question to be decided in the course of its consideration is whether man was created to adorn this world or whether this world was prepared as a fit habitation of man.

We read in the last book of the Bible, "For thou hast created all things, and for thy pleasure they are and were created." God takes pleasure in all His works but the problem of personal interest involved in the subject is whether it is suns and constellations and systems with all their inestimable immensity, or man in his comparative insignificance in which God takes His greatest delight.

Many astronomers are deists. Once the immensity of the universe is revealed to their intellectual research, the belief that its Creator can be concerned with such infinitesimal objects as man and the minute world in which he walks is incomprehensible if not incredible. But the eye of faith which penetrates beyond the vision of the greatest astronomers can fathom the deep things of God which to the natural man are foolishness because he cannot spiritually discern them. There is, then, a religious as well as a scientific aspect to this subject which it is important to present.

In brief, it is my purpose to contend that the earth is the center of the universe; first, from the absence of inhabitants on the planets; second, from the relation of the great adversary of God to the earth; third, from the relation of God to man.

I

In presenting the scientific arguments that lead me to assert that the planets are not inhabited, of course I take it from the outset that it is a consideration of life such as we know here upon earth. To speak of disembodied intelligences of which we know nothing would be nonsense. We must confine ourselves to conditions favorable or unfavorable for the preservation of life with which we are familiar.

When we examine the physical conditions that foster life we find that it is greatly restricted to a very thin envelope between the huge bulk of the earth and the vast heights of space.

Read the Editorial, page 301.

Man cannot live in the bowels of the earth, neither can he venture many miles from its surface. As John Ruskin so beautifully paints it, "When the earth was prepared for the habitation of man a veil of vegetation was spread between him and its gloom of iron substance and between him and the burning heat of heaven, the veil of a cloud."

Between earth and man arose a leaf. Between heaven and man was spread the cloud. The leaf and the cloud are the signs of the habitable world. The leaf—that is to say vegetation—is necessary because animal life is not capable of building itself up from inorganic matter. The cloud, that is to say water vapor, is necessary because the plant is likewise dependent upon it. It is therefore upon the question of water that the problem of the habitation of other worlds depends. In a physical sense man is "born of water" and any world fit for his habitation must "stand out of the water and in the water."

Sir William Herschel Disproved

The two heavenly bodies that have always attracted the chief interest of men are the sun and the moon. In the present day we know too much about the sun for anybody to suppose that it can be the home of organic life, but it is not more than one hundred and fifty years ago that as high an authority as Sir William Herschel, the discoverer of Uranus, seriously suggested that it might be inhabited. He conceived that its stores of light and heat might be confined to the surface and that the sunspots were but glimpses of its solid and cooler mass. But the study of solar conditions has identified the sun spots with gigantic fiery cyclones and our success in weighing the sun and ascertaining its density as a fraction of that of the earth would positively prove a gaseous constituency throughout its enormous bulk.

A study of the moon, on the other hand, discloses no changes as the years go by. Its rocks and its fells, so conspicuous in our telescopes, stand out like tombstones to mark the passing of all fire and water from a dead planet. Every part of the moon that is visible has been repeatedly examined, measured and photographed, so that our knowledge of its topography is more complete than of the earth in which we live. So near is our satellite that photographs have disclosed crater pits not more than a mile across and narrow lines less than one-tenth of a mile in diameter. An artificial construction like the Woolworth Building in New York could not escape observation. Thus the verdict of thousands of telescopes has pronounced the moon, dead by observation while the absence of atmosphere has decreed it lifeless by necessity.

Mercury, the twinkler, is not an easy object to study, so closely does it adhere to the sun. However, it provides much more conclusive proof of its inability to harbor life than either Venus or Mars. Mercury receives seven times as much heat as the earth but so eccentric is

its orbit that while in January it may receive four times the earth's portion, in less than six weeks it has increased to eleven times that amount. Water in a liquid state, which is so necessary for life, is unknown upon its surface, for under such powerful rays evaporation must scatter every drop of moisture before it could gather upon the surface of the planet. Another peculiarity of Mercury, which renders it further unfit for sustaining life, is its slow rotation upon its axis. Like the moon, it always keeps the same side turned toward the sun so that while one hemisphere is forever exposed to the blasting rays the other side is continuously subjected to darkness and cold, hundreds of degrees below zero.

The possibility of Jupiter, Saturn, Uranus or Neptune supporting inhabitants, in the light of the latest knowledge, can be dismissed without discussion. The giant Jupiter, larger than all the other planets combined, only receives one-twenty-seventh of the heat that reaches the earth and as its density is only a little greater than that of the sun, there is every reason to believe that its bulk is in a similar gaseous state. In fact, it is pretty well determined that the four greater planets are semi-suns still bubbling with tremendous energies of their own, still a source of heat and perhaps of light, and, with their many satellites, each a ruler of a system of its own.

This narrows the problem of the planets' population to our two neighbors, Mars and Venus.

Mars Inhabited?

More is known about Mars than any other celestial sphere outside of the moon. At favorable oppositions this ruddy planet approaches within thirty-five million miles of the earth and presents its full phase for the inspection of a multitude of telescopes. Prof. Percival Lowell with his excellent observatory at Flagstaff, Ariz., has taken numerous observations together with drawings and photographs, by which he has boldly contended that Mars was inhabited. His object has been to demonstrate the artificial nature of the so-called canals which the scarcity of moisture upon the planet has required the inhabitants to construct in order to utilize the water from the melting snow caps at the poles. Artificial construction is argued from the apparent straightness of the lines and their disposition, while the origin of such stupendous human undertakings is explained by a necessary struggle of the populace for very existence. At best, Prof. Lowell admits that the Martians are waging a losing fight for life.

But other astronomers are not so positive that the artificial appearance of these lines is anything but an optical illusion. When Mars moves further away they become invisible, while it is likely if she approached as near as

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the moon they would appear as rugged and as natural as lunar lines. The great stone face in New Hampshire is best seen at a distance. The human profile is lost if a closer approach is attempted. Moreover, Prof. Lowell has not made it clear just how the water drawn from the snow caps through the canals is going to get back again to the poles. If it is carried there through evaporation, why not return it again by means of evaporation? And even if it were possible to establish beyond the probability of a doubt the nature and purpose of these peculiar markings, there are other conditions which would make it impossible for human life as we know it to exist upon Mars.

The Balloon Ascension of 1861

One fixed law of astronomy is that the density of a planet's atmosphere is in proportion to the size of the planet. If Mars, then, had an atmosphere equal to that of the earth, the fact that she is only one-fourth its size would mean that the air at her surface would be but one-ninth that of the earth. Let us see what that would mean. When Mr. Glashier and Mr. Coxwell made their celebrated balloon ascension, September 5, 1861, they found that at a height of 21,000 feet the temperature sank to thirty degrees below zero. At the great height of seven miles the rarefaction of the air was so great that Mr. Glashier fainted and Coxwell's hands were so numb and useless that he was only able to bring about the descent in time by pulling the string of the safety valve with his teeth. In a subsequent ascension of six miles, two of the three passengers were asphyxiated by the rare atmosphere, which put an end to further sky scraping in balloons.

Now the atmospheric pressure on the surface of Mars, if only one-ninth that of the earth, would be far less than that experienced by Coxwell and Glashier in their great ascent. In fact, it would not be more than one-half the pressure registered upon our highest mountains. Here plant life dies and although men and birds reach these heights, they cannot live there. This is all true, provided Mars has an atmosphere equal to that of the earth and received an equal amount of heat. But Mars has less than half the atmosphere of the earth and is so much further away from the sun that it does not receive half as much heat. These factors all conspire to lower the temperature of Mars below freezing and make it absolutely impossible for the maintenance of life.

But How About Venus?

Venus is the interrogation point of the solar system. She approaches nearer to the earth than Mars but always exposes her dark face as she passes between us and the sun. Moreover, unlike Mars, she possesses an atmosphere so exceedingly dense that astronomers have not been able to catch more than a glimpse of her topography through the heavy clouds that veil

her surface. Venus, being almost equal to the earth in size, commands favorable surroundings for habitation, and although she is much nearer the sun, her heavy blanket of clouds would tend to moderate the more intense heat she experiences. Still, life upon this steaming, vapory planet with seldom a glimpse of the sun would be worse than amid London fogs. To intensify this continual vapor bath to which her inhabitants must be subject, there is a strong probability that the planet revolves upon its axis only once in seven months.

Schiaparelli, the great Italian astronomer, has demonstrated that Venus, like Mercury and the moon, always keeps the same side turned toward the sun and no one has been able to successfully contradict him. In that case, in the long day of seven months all moisture would be evaporated on the sun side of the planet and frozen on the dark side and nowhere would exist in liquid condition, so necessary to life.

To sum up: Of all the planets outside of the earth, it is of Venus alone that we cannot definitely determine the question of habitation. Even if it were possible for life to exist upon Venus, it must be upon far more unfavorable, and unpleasant circumstances than what we know here upon earth. Life then, requiring an atmosphere such as the size of this globe affords and the presence of water in its liquid state, the results only obtained at the earth's distance from the sun, must bring us to the logical conclusion that in our solar system or in any other system, only such a planet, the size and situation of the earth relative to its sun, could possibly sustain life.

II

In the second place, I contend that the earth is the center of the universe because it is the sphere of the hostile activities of God's great antagonist.

I believe in a personal devil for three reasons: First, God says so. Second, the testimony of personal experience proves his existence. Third, the prevalent and permanent hostility of the human race to the law and love of Almighty God proves the existence of an antagonist of great intelligence and remarkable power. But as the great evil spirit is at present confined to the realm of the unseen, we can know nothing about him save that which is revealed in the Word of God. The Holy Scriptures are the only reliable source of information that we possess concerning his first estate, his apostasy and his present place and power. Fifty-two times he is called "Satan," which means "enemy" or "adversary." Thirty-five times he is called "the devil," which means the "accuser" or "slanderer"—accusing the saints before God and traducing the character of God before men.

But what we are most concerned about in this subject is that three times he is denominated by our Lord as "The prince of this world," by

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Paul as "The god of this world," while John says "The whole world lieth in the evil one." How has the great enemy of God and the adversary of man come into this relationship with the earth?

Would A Perfect Creator Create an Imperfect Earth?

The thoughtful reader of the first verses of Genesis would naturally ask, "Why should an earth created by God be without form and void," or, as the Hebrew suggests, "an empty waste or ruin?" Surely a perfect Creator would not create an imperfect earth? Isaiah 45:18, which contains the same Hebrew words found in Genesis, expressly declares, "For thus saith the Lord that created the heavens: God himself that formed the earth and made it: He hath established it, He created it not in vain." Using the Genesis translation for these identical words in Isaiah, the last passage should be rendered, "He created it not without form and void." The only explanation that will harmonize these two statements is that the earth originally created perfect became "an empty waste or ruin." Between the first two verses of Genesis there is room for a long interval of time during which some terrible calamity occurred to bring upon the earth chaos and ruin.

The third time that this interesting phrase "without form and void" is found in the Hebrew further clinches the argument of a ruined world. In Jeremiah 4:23-26 we read, "I beheld the earth, and, lo, it was without form and void; and the heavens and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and lo, there was no man, and all the birds of the heaven were fled. I beheld, and lo, the fruitful place was a wilderness and all the cities thereof were broken down at the presence of the Lord and by his fierce anger."

A New Theory And Its Possibilities

Why should we not take the testimony of the Bible that the earth was originally created perfectly and instantly? There was a time when it was thought that God was six days of twenty-four hours each in creating the world. When the scientist, however, began to discover prehistoric formations that were thousands of years old, he came to the conclusion that the Bible was in error. This conclusion sent the theologian back to the Bible for more careful investigation. A closer study of the Hebrew idiom revealed the fact that the same word that was translated "day" in Genesis was rendered "an indefinite period" in other places. This announcement led both the scientist and the Bible student to adopt the nebular hypothesis of the earth's evolutionary development prior to the creation of man.

But the nebular hypothesis, while generally accepted for over a period of one hundred years, has never been scientifically satisfactory and

in very recent years has been abandoned by many for the more plausible planetesimal hypothesis. This new theory of the origin of the universe accounts for the preservation rather than evolution of stellar systems. Suns and systems without number, with light now extinct, have been found to exist by means of the spectroscope, and these dead systems have once more become illuminated when they have collided or come in close contact with other suns. The acceptance by science of the planetesimal hypothesis not only sounds the death knell to all evolutionary speculation but substantiates the Bible in the assertion, "In the beginning God created the heavens and the earth." "All things were made by him and without him was not anything made that was made." "Through faith we understand that the worlds were framed by the word of God so that things which are seen were not made of things which do appear." God was not a million years creating the earth. He spake the world into existence.

Light From the Book of Job

The book of Job contains some interesting passages about the creation of the earth. "Then the Lord answered Job out of the whirlwind and said, Who is he that darkeneth counsel by words without knowledge? Gird up thy loins like a man: for I will demand of thee, and answer thou me." First, "Where wast thou when I laid the foundation of the earth?" We do not wonder at Job's silence, and we cannot help but wonder if our scientists could do any better than Job. Second, "Who laid the measures thereof, if thou knowest? or who stretched the line upon it? Wherefore are the foundations thereof fastened? Or, who laid the cornerstone thereof?"

Strange questions, these, to ask of man, but the important point is found in the next verse, "When the morning stars sang together and all the sons of God shouted for joy." This was on the morning of creation when the oratorio of creation was first presented. The sons of God were the angels and Lucifer was among them. It is evident that they were created before the earth or they would not have been there to shout on the morning of creation. Moreover, it is hardly conceivable that they should have shouted over a chaotic mass such as is described in the second verse of Genesis. Satan was not only among the sons of God but he was the very chief of them and the newly created earth was to be his possession.

The Anointed Cherub

Ezekiel must furnish us the next connecting link of prehistoric events upon the earth. In the twenty-eighth chapter we read, "Thou hast been in Eden the garden of God. . . . Thou art the anointed cherub that covereth: and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect

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in thy ways from the day that thou was created till iniquity was found in thee. . . Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground."

While these words were spoken to the king of Tyre, they were intended, without doubt, for Satan, the instigator of the king of Tyre's sin. The king of Tyre had never been in Eden nor had any other man since Adam was expelled. Satan was not only in Eden but he was there as the anointed cherub, the one in authority and that by divine appointment, "I have set thee so." A beautiful world had been created for the anointed cherub. A Garden of Eden rich in minerals rather than in fruits had been provided for his delight but "his heart was lifted up because of his beauty and his wisdom was corrupted by reason of his brightness."

Paul tells us that the occasion of Lucifer's fall was the sin of pride. In his instructions regarding the appointment of elders he writes "Do not appoint a novice lest he should be puffed up with pride and fall into the condemnation of the devil."

Isaiah graphically described the ambition of the haughty monarch and his downfall. "How art thou fallen from heaven, O Lucifer, son of the morning! For thou hast said in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will ascend above the heights of the clouds: I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit." It was the sin of Satan that brought the earth into the condition of chaos and ruin of which we read in Genesis and Jeremiah. Peter, in speaking of the destruction of the world by the flood and the cities of Sodom and Gomorrah by fire, first mentions the overthrow of the angels.

Reconstructing the Wreck

A careful study of the remaining portions of the first chapter of Genesis will substantiate my contention that the earth not only was originally the sphere of Satan's dominion but also the scene of his downfall. The first verse alone speaks of the creation of the earth. The rest of the chapter has to do with reconstruction. The Holy Spirit is very careful to distinguish between creating and making. The creation of man was instantaneous but his reconstruction after the ruin wrought by his sin has already taken six thousand years and the whole creation is still "groaning and travailing in pain waiting for the manifestation of the sons of God."

Likewise, it is not necessary for us to limit the reconstruction period of the earth but the work of restoration may well have occupied all the centuries that the geologists demand. There is no creation spoken of in the first chapter of Genesis, after the first verse, until we get to the twentieth verse, where God begins to create the constituency of the animal kingdom. I have already alluded to the fact that animal

life as we know it can only exist where there is vegetation and water, and that this is only possible in any solar system upon a planet the size and situation of the earth relative to the sun. Now while angels might safely dwell upon other spheres, it is very evident that the work of adapting the sun and the seasons, the density of the atmosphere and the growth of vegetation, as outlined in the first chapter of Genesis, were of absolute importance in preparing the earth for the creation of the animal kingdom.

Man's Part in the Reconstruction

There is something interesting about the creation of man, the glory and crown of the animal kingdom. Although vastly inferior to the angels, he was to have dominion over the earth. Moreover, the divine instructions were: "Be fruitful and multiply and replenish the earth." Replenish means to refill. If the earth had never been filled before, what did God mean by this? Turning to the account of the flood, we find the identical word used in God's instructions to Noah after the great catastrophe: "Be fruitful and multiply and replenish the earth." Why should the identical instructions be given to Noah if it was not intended that, like Adam, his posterity should replenish a world that lost its inhabitants?

Moreover, the above conclusion makes it easier for us to understand why Satan should seek to seduce our first parents. Finding this inferior creature placed over the kingdom which he once governed, from jealousy and hatred he would resort to any means to defeat God and wrest from man his lost inheritance. The instructions to Adam suggested this possibility. "And the Lord God took the man and put him into the garden of Eden to dress it and to keep it." If the Hebrew word is here translated "preserve," as it is in the subsequent chapter, it would suggest the possibility of some one coming to Adam to contend with him the right of ownership.

Satan's Present Power in the Earth

It is not necessary to dwell upon the disastrous fall of our first parents and the subsequent wreck and ruin wrought upon their posterity. By appealing to the same pride and flattery which had caused his own undoing, the enemy of God and the adversary of man so exalted human conceit that it was to forget its humble origin and the goodness and grace that brought it into existence.

The point to be noted in this connection is that the test of man's unworthiness to have dominion over the earth once more brings it back into the possession of Satan. There are those who will dispute this statement but in so doing they must dispute the words of Jesus Christ himself. Three times He calls him the "prince of this world" and in His temptation He clearly acknowledged His claim to all the kingdoms of the world by not challenging or

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repudiating it. It is needless to add that there would have been absolutely no weight to the temptation if Satan had not the power and possessions to make his offer genuine.

When the humble Nazarene, "who, though he were a Son, yet learned he obedience by the things which he suffered," vanquished the power of Satan, He did not immediately come into possession of His kingdom. Through His death Christ destroyed him that had the power of death, that is, the devil. How often Christ is spoken of as King David, and not without a reason. In the angel's message to his mother we read: "He shall be great and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever: and of his kingdom there shall be no end." Christ could lay claim to the kingdom not only through his mother but also through Joseph. But like David, after he had been anointed king, and even after he had conquered Goliath, He was not received as king by the people. On the other hand, as David went into exile while the divinely rejected Saul retained the throne, four times our Lord speaks of himself as going into a far country to receive for himself a kingdom and to return.

The analogy is perfect. Satan still retains possession of his kingdom although he has lost the exercise of the death penalty. For four thousand years Satan sought to destroy the "seed of the woman" which was destined to supplant him as "king over all the earth." Defeated in his purpose, he now seeks to win the hearts of his subjects to a lost cause. And he uses the same tactics employed in the Garden of Eden. He appeals to the pride and vanity of men to break down the Word of God and make it of no effect. He seeks the glorification of the posterity of the first Adam, knowing that it is only through the glorification of the second Adam that "the meek shall inherit the earth."

To sum up: A clear understanding of the first chapter of Genesis taken in connection with the very recent planetesimal hypothesis put forth by astronomers would lead us to believe that the earth was originally created perfect and that it was assigned as a possession to Lucifer, the anointed cherub. His fall brought about its wreck and ruin, and through a long period of reconstruction it was prepared for the dwelling place of an inferior race. The failure of man once more brought the fallen monarch into possession of his kingdom, but the conquest of Christ has robbed him of his title and the death penalty of his subjects.

III

In the third place, I contend that the earth is the center of the universe because it is the sphere and scene of God's gracious dealings with man. Grace is the greatest word in the

Bible. In the second chapter of Ephesians we read:

"God who is rich in mercy, for his great love wherewith he loved us,

"Even when we were dead in sins, hath quickened us together with Christ,

"And has raised us together, and made us sit together in heavenly places in Christ Jesus:

"That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Jesus Christ.

"For by grace are ye saved through faith: and that not of yourselves: it is the gift of God:

"Not of works, lest any man should boast."

If the riches of God's grace are not only to exalt and glorify man but to be the subject of his amazement in the ages to come, there must be a great underlying purpose of it all. This purpose, I contend, was the punishment of pride—the angelic pride that threatened the throne of God, and the human pride that desired to be as God, knowing good and evil. God has selected the earth not only as a habitation of angels and men, but for a wonderful demonstration of grace in the eyes of His enemies as the just punishment of self-glorification and pride. This earth may not be in existence in the ages to come, but throughout eternity it will be remembered as the sphere and scene of God's greatest manifestation of grace. This is to be observed further in the consideration of three arguments:

1. The manifestation of God's grace as a universal scene of punishment can be the only explanation of the creation and exaltation of a vastly inferior race. Angels are far superior to men in intelligence and power. Why did not God create a new race of such beings rather than man with all his limitations? Angels were created before worlds were constructed but man in his humiliation was formed out of the very dust of his home. But from his humble origin he was created in the very image of God, an honor not mentioned as being conferred upon angels. Despite his limitations in knowledge and power, he was intrusted with the same dominion as his more glorious predecessor. He was not created to adorn the earth but the earth was prepared from among all other planets as a fit habitation of his being. He was designated as being of much more consequence than the earth in that he was a part of God's infinite plan before the foundations of the earth were laid. Comparative values were to be further expressed by the divine statement, "What shall it profit a man if he gain the whole world and lose his own soul?"

God's Prodigality and Economy

God further magnified man in the eyes of his enemies by the manifestation of His providence.

God is not an economist in material things although He is often quoted as such. The

Secure Reservation Now, Chicago, February 3-7.

twelve baskets were not gathered up after the five thousand had been fed for any other reason than to prove that when God provides the food there is enough and to spare.

Many good men, like Dr. Talmadge, have argued the existence of life upon the planets on the ground that God would never have created such beautiful and massive structures to waste their presence in the depths of space. But even if the planets were inhabited, this supposition has little weight in the face of the inconceivable waste of potential energy in the universe that is evidenced every hour of its existence. The sun each second radiates as much heat as would be given out by the burning of 11,000,000,000,000 tons of coal, but the earth receives only 1-2200,000,000 of this valuable energy. Most of this is expended in maintaining the earth's temperature, but a small portion, about 1-1000, is stored away by animals and vegetables, and this slight fraction is the source upon which the human race depends. If this were withdrawn, the race would perish. All the planets combined do not receive twenty times the earth's portion, so that all but 1-100,000,000 of the sun's preponderous power is wasted and but a drop in the bucket reaches the planets whether they are inhabited or not. And what becomes of the inconceivable volumes of heat and light radiated by a multitude of countless suns vaster than our own? Of this incalculable, incomprehensible and incessant waste there is none to know but God and the exalted creation upon which he hath so graciously bestowed His providence.

Contrast then, if you will, in the face of this stupendous waste the evidences of God's economy in his dealing with man. He hath taken care to number the very hairs of his head. "He keepeth all his bones: not one of them is broken." He hears and answers the prayer of the humblest. He is not satisfied with the nine pieces of silver, or the ninety-nine sheep, but diligently seeks that which is lost.

What Needs Fixing?

There is also the argument of God's benevolence. Could a more perfect abode for mankind be created than this world with its perfect rotations and revolutions, its changing seasons, its many climates and conditions? Some people imagine today that it is the duty of the church to fix up this old world that it may be a better habitation for men. Why, bless you, there is nothing the matter with the world. God made it perfect, and it was all right until sinful man was turned loose in it. We do not want to fix up the world but we want to fix up man so that he will be fit to live in such a perfect world as God has given him as his home. I cannot conceive of God placing men upon Mars or Venus to fight the elements for very existence. God placed man only upon the earth because it alone is perfectly adapted for his existence.

The curse will be removed from the earth when sin no longer reigns in the human heart.

2. The manifestation of God's grace as a universal scene of punishment can be the only explanation of the magnanimous pardon of an insubordinate creation. It is well for us to ask the question, "Why did not God pardon the fallen angels?" Perhaps you would reply that their sin was greater than that of men. But would this be entirely true? Their guilt is great in their audacity to be the first to rebel against God and their ceaseless activity to draw others into their condemnation. But these fallen creatures know nothing of mercy. Justice has cast them out but no Saviour, no gospel, no space for repentance have been given to them. Is not this a thing of wonder and a matter of astonishment?

Satan never rejected free grace and dying love. He never struggled against the Holy Spirit. He never refused the pardon of God. These supreme pinnacles of wickedness are only reached by men who are hearers of the gospel of peace and have cast its precious message behind their back. It is a marvel that God should deal in mercy with men who act so wickedly while He never granted mercy to the angels.

Why Are Not Fallen Angels Saved?

Again, it is evident that God did not turn from angels because they were less valuable than men. If God had wanted one of the two races to be employed as His servants, the best would have been chosen, and these are not men but angels. In their intellectual faculties and extent of their power, angels are far superior to men and their downfall must have made a great gap in heaven. Angels can do infinitely more for God than men, and yet God has not chosen to restore them.

Nor can we say that the angels would be less lacking in appreciation. Men have never known heaven and consequently cannot feel the loss of it as those who have been there and have fallen from it. We are like poor people that have always been poor; but the angels have been in glory and are therefore like wealthy persons who have been ruined. Hell to the angels is simply to be out of heaven.

Furthermore, we cannot say that God turned away from the angels because they were less dangerous. If the Almighty had been intimidated he would have offered pardon to his greatest enemy first. If heaven was in danger of being overthrown by the principalities and powers of darkness, God would not have made overtures to mere flesh and blood. Bad as men are and great enemies of God as they become, they are not capable of the mischief and monstrosity of those invisible, immortal creatures.

Finally, we cannot say that God turned from the angels because it was more difficult to pardon them. To restore an angel was far more easy and more agreeable to the plan of the uni-

"O, Lord! Revive Thy Work in the Midst of the Years!"

verse than to exalt fallen man. Angels had but to be reinstated. Men must be brought into existence. The plan of salvation could have been carried out much more easily with the angels. For Christ to become a man was far more humiliating, far more degrading than to descend to the plane of angels. And yet, involving as it did the incarnation of the Son of God and His death to make atonement, the infinitely gracious God condescended to ordain that He would take up men and not fallen angels.

It is a marvel! It is a mystery! Such amazing grace! "He took not on him the nature of angels; but he took on him the seed of Abraham."

3. This leads logically to the third argument—the manifestation of God's grace as a universal scene of punishment is the only explanation of the meek and lowly Saviour. It was a wonderful thing that out of a multitude of worlds God should select this one as the sphere of his special interest. It was even more wonderful that God should graciously condescend to dwell with man upon this earth. But the greatest marvel of all was that God should become the meekest and lowliest embodiment of humility. "Jesus Christ, being in the form of God thought it not robbery to be equal to God; but made himself of no reputation and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." Lucifer had said, "I will ascend above the heights of the clouds; I will be like the Most High." Christ, although equal to the Most High, condescended to be despised, unesteemed and rejected of men and to say of himself, "I am meek and lowly in heart; learn of me." Satan's promise to our first parents as a reward for their disobedience was, "Ye shall be as gods." The Son of God, who was obedient even unto the death of the Cross, said again and again, "Everyone that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

The Reason For the Incarnation

Was ever a contrast so overwhelming as that between the noonday of Christ's celestial departure and the midnight of His earthly arrival? The earth made no demonstrations of welcome. Our world opened nothing better for Him than a barn door. He was so poor that after His death the world rushing in to take an inventory of His goods found that the entire aggregate was the garments He had worn, sleeping in them by night and traveling in them by day.

O the grace of our Lord Jesus Christ, who, "though he was rich, yet for your sakes became poor that ye through his poverty might become rich." Even if it were true that other planets are inhabited, the people of no other sphere

could possibly be the objects of such divine love as the race that dwells upon the earth.

But divine love cannot be excelled by divine justice. What retribution could be more just to the proud enemies of God than the manifestation of grace to humble creatures? What punishment could be more adequate to him who would set his throne above the stars than for the Most High to become debased as a man and suffer in humiliating shame for sin?

David was truly inspired when he looked up at the stars and said, "Out of the mouths of babes and sucklings hast thou ordained strength that thou mightest still thy enemies." It was pride that caused the angels to fall. It was pride that led man to the sin of disobedience. It is pride that keeps the wise and the great and the mighty from God. Now God is going to teach the lesson of humility that the pride of his enemies shall be put to shame. He will humble himself and become the most debased and despised of men. He will turn from the proud, and the great, and the wise and ordain that out of the mouths of the simple minded, childlike, insignificant, humble and meek of the earth, praise shall come forth to honor and glorify His name.

To sum up: The gracious exaltation of the animal kingdom to the heights of angelic creation; the gracious offer of pardon to the inhabitants of the earth rather than to the fallen hosts of heaven; and, above all, the humble and despicable estate in which the Son of God lived and died upon the earth, would argue that our planet was the universal scene of a punishment of the enemies of God in a marvelous exhibition of divine grace.

The End of the Earth, When and How

The earth was, is and will continue to be the center of the universe. I do not believe that it will always exist. The Scriptures contain the express statement, "The earth also and the works that are therein shall be burnt up." Science tells us that in the natural course of events the sun must lose its heat. But our gigantic source of light only shrinks in diameter a thousand miles in seventeen thousand years so that the death of our solar system would be centuries hence. Personally, I do not believe that the career of the earth will end through the failure of its source of heat and light. There is too much in Scripture for us to accept the deistic belief that God will leave this earth alone to conclude its natural career. Divine intervention is certain and if it is to be brought about through natural means, a conflagration is by no means an impossibility. Havoc would be wrought in our solar system even in the close approach of one of the multitude of extinct suns which we now estimate to be greater than the number of the visible stars.

Before the career of the earth can end, however, its sinful curse must be overruled by a wise and

Keep the Home Fires Burning, Chicago, February 3-7.

perfect Creator. Its disastrous storms, its burning droughts, its killing frosts, its barren desolation must be removed. "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: the wilderness and the solitary place shall be glad and the desert shall rejoice and blossom as a rose."

The Holy Spirit gave Paul a great vision concerning the future of the earth. "For the earnest expectation of the creature waiteth for the manifestation of the sons of God . . . the whole creation groaneth and travaileth in pain until now . . . waiting for the adoption, the redemption of the body."

Christ's Second Coming

Here is a picture of all creation in a groaning condition looking forward to a better time when deliverance from the bondage of corruption will be effected and in its place the liberty of glory will be given. This glorious time will come with the manifestation of the sons of God. The manifestation of the sons of God takes place when Jesus Christ is revealed from heaven. "In the dispensation of the fullness of times, he shall gather together in one all things in Christ, both

which are in heaven, and which are on earth: even in him, in whom also we have obtained an inheritance."

In the light of all the events associated with its history, human, angelic and divine, the earth awaits the glorious reconciling of all things in Jesus Christ. "By him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions or principalities or powers: all things were created by him and for him." Satan, who has ever sought the glorification of the first Adam and his posterity, will then be chained and the meek, who have humbly sought the glorification of the second Adam, shall inherit the earth.

It will not be the dismantling of armaments, the construction of peace palaces or the civilization of society that will bring in the glory age but the submissive prayer, "Thy kingdom come, and thine be the honor and the glory and the power."

The earth awaits her King as well as His kingdom, and the jubilant message of the church to the troubled nations today should be, "Jesus the crucified is coming to be glorified."

Hymn of Victory

By Herbert J. Bryce

To be used temporarily to the tune of "America"

To Thee our God above,
Come we with hearts of love
On this glad day;
Thine is the victory,
Thine shall the glory be,
Sovereign of earth and sea,
Thy name we praise.

Knowing our cause was just,
In Thee we placed our trust,
God of all truth.
Then in Thy name we rose,
Joining our strength to those
Who, yonder, faced the foes
Of God and right.

Now in the dust we see
The foes of liberty
On bended knee;
We would not gloat nor sneer,
But now in godly fear,
Before Thy throne appear
In humble praise.

God bless our noble men,
And those who stood with them
In freedom's cause;
Speed safely home to us
Our own victorious,
They would have died for us,
God bless our men.

Grant, Lord, Thy healing balm,
And speak Thy word of calm
To those who mourn;
Show them Thy loving face,
Uphold them by Thy grace,
Help them each day to place
Their hand in Thine.



Read the Editorial, page 301.

Prophecy and Present Day Events

By Rev. Robert McWatty Russell, D. D., of The Moody Bible Institute of Chicago

An address delivered June 28, 1918, before the First General Conference for the Evangelization of Russia, held in Chicago, Ill.

OLD Testament prophecy does not throw specific light on present day events. That prophecy concerns Israel and deals with the world nations only so far as they are connected with Israel's career in God's covenant with Abraham.

The church age is, therefore, a parenthesis so far as Old Testament prophecy is concerned. In Daniel 9:24-27 seventy weeks, or 490 prophetic years, are designated for the political career of Israel from a given Old Testament date. Sixty-nine of these weeks, or 483 prophetic years, were fulfilled at the crucifixion of Jesus Christ. Israel then passes from the stage so far as the Old Testament prophetic program is concerned and will not return for the last week or the last seven years of her prophetic destiny until her return to the promised land and the granting to her of national existence as a member of the family of nations.

New Testament Prophecy

New Testament prophecy, however, throws a very clear light upon the church era, making it plain that in the career of the church there would be a development of Nicolaitanism, or a disposition to establish a ruling of the people by ecclesiastical autocracy, a corruption of doctrine and the rejection of sound doctrine, together with a great final apostasy from "the faith delivered once for all unto the saints."

Such a view is very unwelcome to the mind that is wedded to a theory of evolution both for the moral and spiritual progress of humanity, but it is clearly set forth in the New Testament Scriptures.

Our Lord gave warning concerning false teachers saying, "Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves" (Matt. 7:15). Jesus here indicates not only the possibility but the certainty that preachers and teachers hostile to heavenly truth would wear the garb and seek the position of an orthodox ministry.

Paul had equally clear vision of the future when he addressed the Ephesian elders, saying, "For I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:29,30). Some fulfillment of this prophecy is seen in present day life where people refuse to believe the miraculous movements of God in human history and then turn to the absurdities of modern cults and philosophies.

Peter, guided by the spirit of God, realized

that the future would not differ from the past so far as the rising of false teachers and their welcome by men was concerned. His words certainly describe present day conditions in the churches when he says, "There shall come in the last days scoffers, walking after their own lusts and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." (2 Pet. 3: 3, 4).

The beloved disciple John furnished a test by which false teachers can be discerned when he wrote: "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is in the world" (1 John 4:1-3). Any modern "ism" can be tested by inquiring its attitude to the incarnation. All false religions deny that Jesus Christ is come in the flesh. When the spirit of Antichrist begins to find expression in supposedly orthodox creeds there is denial that Jesus Christ is coming a second time.

New Testament Prophecy Fulfilled

It can hardly be doubted by those who read current literature and take note of pulpit utterance among the liberals of theology that almost everything ascribed to the Holy Spirit is denied in our day. The Bible is viewed as a mere human book of Hebrew literature. The virgin birth of Jesus is denied or ascribed to a natural process of parthenogenesis. Regeneration is viewed as a movement of adolescence. Nowhere is there place for the presence and movement of God by His Spirit in human life.

The tendency of modern times is to secure progress by elimination. Among desirable features we have the horseless carriage, the fireless cooker, the iceless refrigerator, the spineless cactus, the painless dentist, and we are hoping for the day of the odorless onion, the boneless shad and the kaiserless world.

Elimination, however, can mark degeneracy, and this is true when there is a tendency toward the loveless marriage, the childless home and a Christless Christianity. This latter has certain marked features which take the form of very definite substitutions eliminating God and His power from human life and activity:

1. Human Reason for Divine Revelation.

World Evangelism and Vital Christianity After the War, Chicago, February 3-7.

2. Human Attainment for Divine Obtainment.
3. Political Philosophy for Bible Prophecy.
4. The Advancement of Humanity for the Advent of the Son of Man.
5. Social Reorganization for the Regeneration of the Individual or the Substitution of Effort for a By-Product of Christianity, for the Prime Product.

Human Reason Versus Divine Revelation

The Bible lays claim to being a revelation of God. It is His unveiling of truth which lies beyond the reach of human reason. The character of God is described and the movements of His grace toward men defined. Christianity is distinctly differentiated from all the other religions of humanity in that all world religions simply reveal the helpless efforts of men to find God or the counterfeit of Satan exploited to a hungry world while Christianity represents the successful effort of God to find man and the presentation of that which is furnished for needy man by the living and true God. The Bible is presented as infallible and authoritative because "Men spake from God moved by the Holy Spirit" (2 Pet. 1:21).

In opposition to all this, there is modern denial of all the fundamental facts of Bible revelation, and this by men ordained to the Christian ministry and still holding pulpits in orthodox denominations. After a comfortable dinner a doctor of divinity of an evangelical denomination conveyed to me his conclusion on matters of religion. He said that he rejected all authority and depended upon the results of his reason. To him the Pentateuch was of doubtful Mosaic authorship and certainly contained many "folklore stories." Paul was declared to have garbled the teachings of Jesus and to have foisted upon the world a doctrine of the church that would have been severely condemned by the Master. Regarding his own outlook for immortality, the comfortable doctor yawned, and said that he was not sure concerning the future, and did not much care; that if it pleased the great Author of all things to snuff out his existence after ten or fifteen years more of world life, he would register no protest, for he had had a bully good time while here.

Such thought and utterance is even less than pagan. It not only betrays the benumbing of the soul's finer aspirations, but ignores history and gives expression to twaddle just as if Jesus Christ had never lived and had never died.

Reason in Religion

Reason has a true place in religion. Man is not asked to lay aside his reason in becoming a Christian, but is asked to accept the revelation of God so he can do better reasoning in life's task. Faith is not as a boy said, "Believing what we know is not true," but faith is accepting what we know to be true because of divine credentials

accompanying revelation. Divine revelation puts a high premium on reason in that it reveals so many facts. Modern rejection of divine revelation and the substitution of human reason therefor is a sign of the littleness rather than the greatness of our age. Intellects such as Socrates, Plato and Aristotle would have bowed in the presence of Jesus, for their writings betray yearning for a manifested God.

Attainment Versus Obtainment

The gospel presents salvation as an obtainment from God rather than an attainment of man. In John 1:12, 13, it is written of Christ the true Light. "As many as receive him to them gave he power to become the sons of God, even to them that believe on his name, who were born not of blood, nor of the will of the flesh, nor of the will of man but of God."

Again, in John 3:3 we read, "Except a man be born from above he cannot see the kingdom of God." The kingdom of God is not a realm into which man rises by his own attainments, but into which he is invited by the touch of life from above. Not only so, but his true living is an obtainment of a divine power.

In perfect accord with this is Paul's description of the Christian life in Galatians 2:20 where all is ascribed to an indwelling obtainment: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

All this is in striking contrast with the spirit of modernism. Salvation by character rather than character by salvation is the motto of modern unitarianism. That man must save himself is the creed of those who reject Christ.

Writers who scorn the Bible doctrine that Jesus Christ was born in humanity to furnish a new Adam for the race and a way of salvation through obtainment of pardon and life through Him are multiplying books to prove salvation by struggle and attainment and instead of life through union with Christ, they hold out the possibilities of reaching eternal peace through multiplied incarnations and self-discipline during each period of the progressive incarnation. Attainment for obtainment is a damning heresy.

All systems that emphasize the human rather than the divine are anti-Christian. Eddyism or Christian Science, falsely so-called, is distinctly anti-Christian in that it presents Mrs. Eddy as having rediscovered a principle which Jesus once knew and practiced and then presenting to the world a system of living by affirming truth and denying error without special reference to the risen Christ. The fact is, anyone who proposes to practice the principles of Christian Science can after learning them get along nicely without either Jesus or Mrs. Eddy. It is a creed without a Christ, a plan without a person, a system of salvation without a Saviour. It is in

Annual Meeting of the Alumni Association, Founder's Day, February 5.

line with other systems which substitute attainment for obtainment.

Political Philosophy Versus Bible Prophecy

A third mark of a Christless Christianity is the substitution of political philosophy for Bible prophecy. The Bible is the story of world redemption. Its history and its prophecy taken together cover the whole course of time. The coming ages are programmed in prophecy and if we are as careful to study the meaning of prophecy as we are in studying history, we can know approximately what is to come to pass in the world as surely as through history we know what has come to pass.

Believers are urged not to be disturbed by wars and rumors of wars seeing that these things belong to the world program and must come to pass. Moreover, the rising of the nations against each other, together with the devastations of famine, pestilence and earthquakes, are to be viewed as the birth pains of a new age which shall continue until this new age is born by the presence of Christ in world judgment.

Human Advancement Versus Christ's Advent

A fourth and most significant mark of a Christless Christianity is the substitution of human advancement for Christ's advent, or the setting of human hope on the advancement of the sons of men rather than on the advent of the Son of Man.

Nothing is more plainly taught in God's Word than the glorious advent of the world's Saviour is to constitute the believer's hope. Old Testament passages such as Isaiah 2:2-4; 11:1-16; Micah 4:1-7; 5:4-9; together with Zechariah 14:1-21 make it evident that nothing but the glorious manifestation of Israel's Messiah will bring world peace. In the New Testament, Acts 1:11; Titus 2:11-14; Revelation 1:7 and scores of other passages reveal that Christ's return is to be the believer's hope. Yet in the face of all this, the professed expounders of the Bible are continually pointing to human progress as the goal of blessedness.

A noted preacher crystalized his theology of hope in the word, "The advancement of the sons of men is the advent of the Son of Man." No sane exegesis can admit such an interpretation of the glorious promises concerning the advent of our Lord. It is the marvel of our age that the world does not see that its progress in invention and manufacture has but added to the horror of its conflicts and that some power higher than that of man is needed to moderate human ambition and curb human lust.

By-Products Versus Main Product

A further mark of tendency toward a Christless Christianity is the disposition to place the emphasis of thought and effort upon the by-products of Christianity rather than upon the main product. The object of Christ's coming was to

lead sinful men to God. All human blessedness will be achieved by return to Him and fellowship with Him. It is desirable that men shall live hygienically and that man shall have mastery of Nature's forces for wide travel and the enjoyment of all things material. These, however, together with social reforms are the by-products of Christianity.

When Christ's commission is carried out, all phases of world blessedness follow. Saved men become better fathers, better neighbors, better business men, better citizens, and there is trend of world life toward kingdom righteousness. Indeed, this is the shortest road for all great reforms, hence Paul did not pause in his gospel efforts to organize anti-slavery societies or even temperance leagues. The gospel effort that saves the individual will as a by-product save society.

But in the face of all this, we have a reversal of method and the modern cry for social service in forms that have small reference to Christ Himself and His message for the individual. Much settlement work takes the form of simply planting a model aesthetic home in a demoralized community believing that its light will dispel the darkness of sin.

There is also in these days the notion that a federation of churches into an interdenominational fellowship means world redemption. "Get together" instead of "get to God" is the cry of modern christendom, with forgetfulness of the fact that "a get-together movement" without primary thought of God gave the Babel of history and is not likely to produce better results in modern times. It is to the shame of modern ambition for so-called Christian unity that preachers of evangelical denominations are pleading for a church life which will "find within its fellowship Jew and Gentile, Protestant and Catholic, Trinitarian and Unitarian, ritualist and evangelist, native and foreigner, rich and poor, black, white and yellow . . . and every one" who has some conception of being religious.

The public announcement that church buildings are being dedicated to this broad sort of religious occupation is to many a sign that the Millennium is almost here. Some are so much touched by the seeing of the denominations worshipping together that they have forgotten that all this can be a mere human movement and the mark of that Christless Christianity concerning which our Lord uttered the rebuke addressed to the Laodicean church: "So then because thou art lukewarm and neither cold nor hot (indifferent to fundamental truths), I will spew thee out of my mouth. Because thou sayest, I am rich and increased in goods and have need of nothing; and knowest not that thou art wretched and miserable and poor, and blind and naked."

Present World Need

While New Testament prophecy is very definite in its assertions that there will be a

Enlist on the Fighting Line, Chicago, February 3-7.

"falling away" from the faith once for all delivered unto the saints, this but increases the responsibility of those who know the truth. Instead of cherishing a foolish world optimism concerning the future, believers should look into the future through the lenses of the divine Word and in the promises of God find both strength and peace.

Many in our day can echo the inquiry of Daniel: "O my lord, what shall be the issue of these things?" The reply made to the prophet has its lesson for believers of today. The angel said: "Go thy way, Daniel: for the words are shut up and sealed till the time of the end" (Dan. 12:9). This makes it plain that many things of the prophetic program will not be understood until they happen, but as they do happen, believers will check them up with prophecy and be strengthened in faith.

The angel also said: "Many shall purify themselves, and make themselves white, and be refined; but the wicked shall do wickedly; and none of the wicked shall understand: but they that be wise shall understand" (Dan. 12:10). Here there is warning concerning the period of the "Great Tribulation" and also the statement that the wicked and worldly will continue blind to the movements of God.

The blessed assurance of future reward as well as command for present duty is also given. "But go thou thy way till the end be: for thou shalt rest, and shalt stand in thy lot, at the end of the days" (Dan. 12:13). Daniel's duty as he waited the unfolding of the prophetic program was to do his everyday duties, managing the political affairs of the Province of Babylon in such way as to bring the highest good to living men. Beyond this lay the assured reward which would be his in the final accounting.

The Christian of today is called upon to serve his generation in very practical ways, nourishing his life by prayer, study of the Word, and meditation even as did Daniel, yet realizing that the coming of his Lord is the goal of hope.

A CHAMPION OF THE BIBLE GONE

Sir Robert Anderson, K. C. B., died November 15, at the age of seventy-seven, at his home in Ulster, Ireland. Sir Robert rendered notable service to the British Government; his work, as the "British Weekly" says, being "behind the scenes." He was recognized as a man of great shrewdness and tact and indefatigable in labor. Many Christians throughout the English-speaking world are particularly interested in Sir Robert because of his inestimable writings supporting evangelical truth. Among volumes that came from his hand we may name "The Silence of God," "Daniel in the Critic's Den," "The Bible and Modern Criticism," "Human Destiny" and "The Coming Prince."

He carried his shrewdness and tact into theological discussions and he had few peers as a

stout defender of the faith once for all delivered to the saints. He was an earnest Presbyterian and a protagonist of the premillennial faith. His son is a missionary in China and is principal of the Westminster schools at Chinchew. Not only Ireland but a very large part of the Christian church at large mourns the sudden cutting off of this champion of the faith, by influenza.

OUR NEW PUBLICATION DEPARTMENT

This department came into being early last summer to promote efficiency in the work of the Institute by relieving one of the other departments which was overloaded.

The department has two co-ordinate heads, Mr. S. A. Woodruff, publishing agent, and Mr. Joseph B. Bowles, managing editor.

The readers of the M. B. I. Department of the Magazine are acquainted with the first named, but to many of them Mr. Bowles needs to be introduced. For years he has been a member and trustee of the Moody Church which has identified him in a sense with the life and work of the Institute.

These two organizations are quite separate and distinct, and yet when the church worshipped on the old corner they were closely allied in many ways.

From the business side, Mr. Bowles had a long experience in newspaper work on "The Chicago Daily News," and later as the originator and successful promoter of newspaper syndicated articles.



Joseph B. Bowles

Mr. W. L. Rugg, who formerly was a representative of the Extension Department, but enlisted in the Navy during the war, has been released and has accepted a position as assistant to Mr. Woodruff in the Publication Department. He will give his attention to directing work in the office both in connection with "The Christian Workers Magazine" and the department in general.

THE JOY OF SOUL-WINNING

If we do not catch men we are in great danger of losing even the desire to catch them. Our purposed activity is in peril of becoming a dream. Let me counsel my fellow-preachers in the lay ministry to make up their minds to catch one soul, to go about it day and night until the soul is won. And when they have gained one man for the Master, I have then no fear as to what will be their resultant mood. The joy of catching a soul is unspeakable. When we have got one soul we become possessed by the passion for souls. Get one and you will want a crowd!

J. H. Jowett.

Join the Forward Movement, Chicago, February 3-7.

Inspirational Hints for Applied Christianity

By Rev. Howard W. Pope, of The Moody Bible Institute of Chicago

I A WIDE-AWAKE CHURCH

THROUGHOUT the Bible the church is always represented as an object of intense solicitude to God. In Isaiah 27:3, under the figure of a vineyard, he says, "I the Lord do keep it; I will water it every moment; lest any hurt it, I will keep it night and day." In Isaiah 5:4 he asks, "What could have been done more to my vineyard, that I have not done in it?" In 2 Chronicles 7:16 he says, "Mine eyes and mine heart shall be there perpetually." In the exercise of the same solicitude God is represented in Isaiah 52:1 as waking up his church which has fallen into deep slumber, where she is indifferent to her duty, insensible to her danger, and covered all over with the dust of worldliness.

If it be asked why the church should ever fall into a drowsy, lifeless condition, the answer is easily given. There are two causes, the external and the internal. First, there is the downward drag of the world, and the flesh, and the devil. These are always operating against the church, and tending to lessen her interest in things spiritual by absorption in worldly matters.

More serious by far, however, is the internal cause, or the church's neglect of the means of grace. The tendency of fire is to go out. The best fire in the world will go out in twenty-four hours if you neglect to put on fuel. Even so the fire of devotion in the hearts of God's people tends to go out unless it is fed with fuel, and the only fuel that will feed this flame is the fuel of God's Word.

The average Christian does not read the Bible enough to keep himself in spiritual health. The consequence is that he loses ground gradually until the fire dies down, and is almost extinct. When this becomes general in a church, it is necessary to resort to special measures to restore life to the church and these special measures usually consist of nightly meetings in which the fuel of God's Word is piled on the slumbering embers until they begin to blaze and burn, and give out light and warmth, which is the normal condition of a church.

Notice also that the words in Isaiah 52:1, "Awake, awake; put on thy strength, O Zion," are not an exhortation, but a positive, peremptory command. Christians sometimes speak of their spiritual weakness as a misfortune, but God regards it not as a misfortune, but as a sin, as needless as it is disastrous. "Be ye strong in the Lord, and in the power of his might," is just as binding as any commandment in the decalogue.

A Christian has no right to be weak. God has provided strength in abundance, and he

holds us accountable for the use of it. "All power is mine in heaven and on earth. Go ye therefore and disciple all nations" (Matt. 28:18). "Tarry ye at Jerusalem until ye be endowed with power from on high" (Luke 24:49). "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

The real mission of the church is not educational, though it does educate people continually; not to furnish soup, soap and potatoes, though it may do this kind of work when necessary; not to furnish entertainment for the community, though it may wisely have an oversight of such matters and see that pernicious entertainments are kept out by providing some of a better quality. No, the real mission of a church is to proclaim the gospel, to wield spiritual forces, to bring down power from heaven to subdue proud minds, and stubborn wills, and passionate tempers. This is the real work of the church from which she is never excused.

And for this work she is well equipped. There is work enough to do, and power enough to do it with. God is ever calling her to do things which are impossible in her own strength, but which are easily possible to those who know how to avail themselves of God's strength. There is a good illustration of this in John 6. A great crowd had followed Jesus out of the city to listen to his marvelous teaching. The day was far spent and there was no place where the people could obtain food. Under these circumstances the apostles suggested to Jesus that he send the people away to the villages round about that they might buy food.

But Jesus answered and said unto them, "Give ye them to eat. How many loaves have you?" And when they had canvassed the company they reported that all they could find was a little lad who had five biscuits and two small fishes, and this amount of course was utterly inadequate. Nevertheless, the Master bade them bring him what they had and arrange the people for supper. And when they had finished distributing the pieces which the Master broke off from those five biscuits, they found that they had fed five thousand men and had twelve baskets full of fragments left over.

When we analyze this story, it may be summed up as follows, "Give ye them to eat." "But we cannot, Lord." "But you must." And when they brought all they had and laid it at the Master's feet, they did do it. Even so God says to His church in every community, "Behold the starving multitude around you! Give ye them to eat!" "But we cannot, Lord. We are so weak." "But you must do it, and you can do

Great Conference at The Moody Bible Institute, February 3-7.

it. With God all things are possible, and you have God to draw upon."

And when the church really recognizes her mission as the spiritual teacher of the community, as the open channel through which God's grace is to flow to the unsaved around her; when she realizes what power can be obtained through prayer, what conviction can be carried to impenitent hearts, she will begin to see those who are spiritually hungry coming to her doors, and the lame and the blind and the oppressed flocking to her for comfort and guidance and deliverance from the power of sin. Thirsty boys know where the cool springs are, and godless people soon find out where the water of life can be had, and unconsciously are drawn thither.

II

A NEW IDEA IN MISSIONARY WORK

In the year 1909, a young man graduated at The Moody Bible Institute, and at once sailed for China. For nine years he has done splendid work as a missionary, and out of his experience and prayers, the following plan has been evolved, which, so far as I know, has not been tried elsewhere, but which contains many promising features.

He says, "We are face to face with a new situation which insists upon a change in some methods of missionary work. We talk about millions dying in heathen darkness, but in our methods we plan for not more than tens being saved. The situation which we face is that no reinforcements are coming, and finances cannot but be affected by this war. The question which occurs to me is, Are the funds which come being used in a way whereby the most souls are saved?"

"For the past five years during the summer vacation we have conducted a summer Bible school on a nearby mountain. This year six hundred attended this school. During the past six months in this station, thirty-nine have been baptized, two hundred and eighty as catechumens, five hundred families have put away idols. Thousands of new hearers are under instruction, several self-supporting, preaching chapels opened, \$200,000 worth of books sold in two months, and all our schools crowded. These results can be traced directly to Bible schools.

"The work now on my heart and which I recommend is to carry on a Bible school for hearers ten months in the year, each class to receive a month's teaching. The advantage of this plan is apparent:

"(1) It will keep the work of soul winning before each leader in country places (where there is no paid helper), for each place must send in some new hearers each month. (2) It will bring us into personal contact with those who enter the church so that no one can be received without sufficient teaching. (3) Religion will

become a family matter, for those who come for a month's teaching will be so taught that when they return home they will be able to conduct family worship. (4) It will be fulfilling Christ's command, "Go and teach." There is a good deal of book distribution which is not followed up by teaching. Is it the books distributed which shall not return to God void or the Word that goeth out from His mouth? By all means, continue wise distribution of books, but follow it up by teaching. Book distribution not followed by teaching tends to cheapen the Word of God. (5) It is estimated that only five out of one hundred persons in China can read. Much provision is made for the five, but what about the ninety-five? A vast number of these are women and children. These are unaffected by book distribution. Who can teach these better than one of their own family who has received a month's teaching? (6) Much mission work requires the foreign missionary, but these Bible schools could be carried on as efficiently by our Chinese leaders and become great powers for evangelization. (7) It will develop Christian leaders and make soul winning easy for everyone. (8) It will develop a simple, self-supporting church, for small country communities could meet for worship, there being some among their number with enough instruction to lead others in worship.

"I have not attempted to write anything new, and being only a young (nine year old) missionary, do not presume to set myself up as a teacher, but I can testify that the above results can be obtained by Bible school work, that is, if the Cross of Christ and His second coming be given prominence in the teaching. 'The Word of God is quick and powerful, and sharper than any two edged sword.'"

Of the many advantages of the above plan, I will only mention one, viz., its economy: Aside from the initial expense of \$6,000 for land, buildings and furniture, he estimates that the total annual expense will not exceed \$1,000. In other words, for what it would cost to train a man in this country and send him to China, this missionary can give one thousand of his most intelligent Christians a month's training in the Bible and soul winning work.

The missionary from America would be almost useless for two years while learning the language, while these one thousand evangelists already know the language, and also what heathenism means by long and sad experience. While one month of training does not make them very efficient, it gives them enough to make them natural leaders among their countrymen, and also to create a hunger for more knowledge. This plan is no longer an experiment, and I trust that those who read this column will take it on their hearts and pray that our brother's desire may be realized.

Pray for a Revival, Chicago, February 3-7.

III

HOW POOR PEOPLE CAN MAKE OTHERS RICH

Doubtless many poor people suffer positive pain when appeals for help are made and they feel compelled to refuse. Most people are fairly generous and would like to help every good cause that presents itself if they could. Some, however, have so little money above their actual expenses that they have to say "No" often, or rather they think they must.

If, however, they would read their Bible more carefully, they would find that it is quite possible to help any good cause if they so desire. Paul was a poor man, and yet had learned the secret of making many rich, even in his poverty. So can you learn the same secret if you will. Read over that verse again in 2 Corinthians 9:8 which says that "God is able to make all grace abound towards you; that ye, always having all sufficiency in all things, may abound to every good work." Such was this grace that out of their deep poverty they raised a contribution so large as to be noted through all the region round about.

When, then, God calls upon His people to exercise the grace of liberality, let us not excuse ourselves because we have not the means, but remembering His promise, ask Him to supply the means, that we may "abound in this grace also." In some way, we may be sure, He will enable us to respond to every appeal which deeply touches our hearts, for why should He awaken these strong desires unless He has somewhere the means of gratifying them?

There are certain things, however, which even the poorest of us can do to help fill the Lord's treasury; and these require neither time nor money in large quantities, but thoughtful minds and loving hearts.

In the first place, we can make ourselves intelligent. Study the missionary movements of the day, the wants and woes of the heathen world, the Macedonian calls for help. By the time you have become intelligent you will also be enthusiastic, and you now have two rare qualifications for raising money. Evince your own interest, and you will be sure to interest others. Teach your children the duty of stewardship and the blessedness of systematic giving. Carry it into your Sunday-school class and the Young People's Society. Remember that every child or youth trained in this way will help the Lord's treasury for a lifetime.

Do not make yourself obnoxious, but hold it up as a blessed privilege which no one can afford to lose. Secure some good leaflets setting forth the idea of stewardship, and distribute them wisely with prayer that God will add His blessing.

Finally, we can pray. Here, after all, is the mightiest weapon in the church's armory—a weapon greatly relied upon in the conversion of souls, but too little esteemed in the taking up of collections. Is it not possible that the

church is relying too much upon stirring appeals and fresh information? By all means make the appeals stirring, scatter fresh facts and figures, but do not forget that "power belongeth unto God." Why should we not pray that God will bless those who make a good use of their money, and entrust them with more; that He will influence those who are about making their wills, and persuade them to remember their "Elder Brother" in their bequests? Christians frequently unite in prayer for the conversion of individuals; why not also select men of means and pray that God will bestow upon them the grace of liberality? Are there not some undeveloped resources in that direction?

Years ago the church began to pray that God would open the doors of the heathen world to the gospel. The prayer was answered. Then the cry was, "Lord, send forth laborers into the harvest," and thousands of youths have responded to that prayer. The urgent need of the present hour is money. Could not this want also be met by the power of united prayer?

I know of a country lad twenty-three years of age who was working on a farm for twenty dollars a month. He had received little education and had no rich friends, and yet inside of two years he was supporting six native preachers in the foreign field, and had persuaded forty-four other people to support a substitute, making fifty preachers of the gospel that he was instrumental in putting into the foreign field inside of two years.

Oh, for ten thousand consecrated souls who will make this a theme of daily and special prayer, that God will cause the grace of liberality to abound among His people! Will you be one? Will you show your sincerity by giving as you pray?

SELF DESTRUCTION

In the crowded city of New York a man dug a tunnel, which he intended should come up under a jewelry store or a bank, and give him access to its treasure. The heavy rains softened the earth, which fell in on him, and buried him alive, furnishing a new illustration of the fact that those who seek the injury of others injure themselves, and that there are penalties ready to fall upon those who break the law, which penalties are constantly referred to in the Scriptures.—"Christian Herald."

His lamps are we,
To shine where He shall say;
And lamps are not for sunny rooms,
Nor for the light of day;
But for dark places of the earth,
Where shame and wrong and crime have birth;
Or for the murky twilight gray,
Where wandering sheep have gone astray;
Or where the light of faith grows dim
And souls are groping after Him.

Help Quicken the Missionary Pulse, Chicago, February 3-7.

Conservation of Evangelistic Efforts

By Rev. W. E. Biederwolf, D. D.

Fourth of a series of addresses at The Moody Bible Institute

THIS entire point, conservation of efforts in evangelism, needs to be safely guarded. In a ministerial meeting some time ago a preacher said, "I do not believe in evangelistic meetings because Mr. Moody held a meeting in our city and I took into my church a hundred and two members. That was two years ago. In looking over my roll the other day I found there were only two of them left in the church."

Another preacher said, "That is a strange coincidence. I took a hundred and two members into my church, and in looking over my roll I found that every one but two is still a member." In the light of experiences such as these, we should be very careful about criticism.

Conservation is a great word. It means the preservation from loss or waste or injury. We are hearing much about it in these days because it has been made imperative by the multiplied demands thrust upon us by the awful world war. But shall we be less careful in the spiritual kingdom, where such tremendous issues are at stake? At the close of the Men and Religion Movement so important was this phase of the work considered that a congress was called in New York City, attended by two thousand delegates from thirty-seven different States, to study the best methods of conservation.

Where the Duty of the Church Begins

Nowhere so much as at the close of an evangelistic campaign is conservation, careful and thorough, needed. It is just at this point that the real duty of the church commences. Let the work during the campaign have been ever so thorough, if the work immediately following is not just as thorough, much of that which might have been done will be lost.

I have had people say, "Just wait, and you will see that they will not hold out." I think that a speech like that is almost criminal, and I am sure the spirit that prompted it never said anything to encourage the converts to hold out. Suppose everybody in the church had a spirit like that. Why, you might as well expect a new born babe to sustain its life by tugging at the cold and unresponsive breast of a lifeless mother as to throw a convert into a church with a spirit like that and expect the convert, newly born into the kingdom, to hold out and live.

The church is the Bride of Christ, therefore she is the mother of God's children. That would be a wise and considerate mother who would wait to see if her new born babe would live without giving it the proper food, and protecting it from the cold. It is the business of the church to see that they hold out.

Conservation is the work of the pastor and the church people especially, and as a rule the evangelist does not share very much in it. But there are two points at which the evangelist can have a big share in it.

The Evangelist's Share In It

First, in the nature of his preaching. There are too many evangelists, and pastors too, whose sermons are a mere string of stories; they are just tellers of anecdotes. Nobody believes in the anecdote or the story or the illustration more than I do. I use them, and they have their place in the sermon; but the crying need of our day is for preachers whose sermons will give evidence of more hard study and closer adherence to Paul's injunction to Timothy to preach the Word.

I have gone all over this land. I have sat in the presence of white haired ministers and heard them tell of the times of refreshing they used to have, when men from the factories would come rushing into the church, and falling on their knees cry, "What must I do to be saved?" And I have wondered if one of the principal reasons for the difference was, not so much the style of the preaching, because that has got to change with the ages, but the character of the contents of the message.

Perhaps we have failed here more than in any other one point—failed to emphasize the fundamental doctrines of the Word. That is the thing the people need. You let a man once get firmly established on the great doctrines of God's Word, and he knows that he has ground under his feet cut from the everlasting hills of truth.

Take the doctrine of sin. Men must be made to see that sin is something more than a microbe. The curse of modern evangelism is shallowness of conviction. Take the doctrine of sin's deserts. What is the use of crying "Flee from the wrath to come" if there is no coming wrath from which to flee? Take the doctrine of sin's atonement. These are days of fulcrum salvation, getting a lever under a fellow and trying to pry him up into the kingdom, but any religion that begins underneath a fellow has the wrong working principle. The religion of the Cross is the mighty power of God let down. A fellow has to be snatched from death and raised up. Take the doctrine of the new birth. As Mel Trotter says, "What a man needs is a new heart and not a new suit of clothes." Take the doctrine of justification by faith.

If we would just give up a few of our stories and give our minds and consciences a chance to get deep down in the fundamentals of God's Word, we would get back to the days of real

Rally for Salvation, Chicago, February 3-7.

conviction and sound conversion. When a man really comes to Christ he is not led away by the beggarly elements of the world again.

The second thing the evangelist can do to help the conservation effort is not only to preach but to deal thoroughly with the inquirers. I told you about that yesterday so I will not take any time to do it now. Sometimes the evangelist will say, "Well, when I leave, I am through, and the responsibility for the success of this work is now on the pastors." But that is hardly fair. It is hardly fair to roll the responsibility for the results over on the pastors if you and I have failed to deal thoroughly and definitely with our converts and to preach the truth of God.

But after all is said and done, we come back to what we said a while ago, that the work of conservation is chiefly the work of the pastor and the people.

A Pastor with a Pastor's Heart

There are two things that the pastor needs. First, he needs a pastoral heart. And if he has the compassion that Jesus had when He saw the multitude—as sheep without a shepherd—he will have it.

I held a meeting in Lawrence, Mass., and after I left I got a church paper from the only church in the city that did not go into the movement; and this pastor let me know through his church paper that he had gotten over three hundred names. Now he said, "It is up to them to make good. If they were converted let them come around to my prayer meeting. Let them hunt me up. Let them hunt up my officers. Let them show by their fruits that they were converted." Think of that! It never seemed to enter his mind that it was his business to go out and constrain them to come in.

The pastor must have a plan. We have great trouble with a lot of our preachers and pastors who have no plans.

I want to suggest to you some of the plans that you can suggest to the pastors after you have done your part of the conservation work as defined. The first is the early reception of converts into church membership. Do not wait. Gather those who give evidence of conversion into the church as early as possible. Make as uncomfortable as possible that professing Christian in your congregation who thinks he can be a Christian and not be a church member. If it is right for one professing Christian to stay out of the church, it is right for two; and if it is right for two, it is right for two thousand. The convert needs the church more than the church needs the convert. While the impressions are fresh and while the convert is in a shapable period, heart and soul and mind, is the time to do this.

Second, enlist church members for the work. It is impossible for any pastor to do all this conservation work himself. There is a lot of unutilized energy in the church. Steam was wait-

ing to run our locomotives long before Isaac Watts saw the tea kettle lid lift; and electric waves have been running waste ever since the beginning of time, before Marconi got them and made them do what they are doing now. So it is with the energy in the church.

The best method I think is to assign each convert to two members in the church. Have those two members feel that they are to be the big brother, the father, mother or sister to that convert. Have them pray about him and plan and help him. Dr. Kenney, of Syracuse, said that as a result of Dr. Chapman's campaign he assigned each card he got to two members of his church, and in all but three or four instances they were brought into the church. "And," he added, "they are there yet, and they pay thirty-seven per cent of the church benevolences."

A Good Method

I would like to commend to you a method of conservation entitled (and it is my own, if you will pardon me), "The Simultaneous Campaign of Individual Evangelism." Mr. Buckalew's method is fine, but pretty hard to work in a small community, or where you are only doing the work in one church. But this that I just mentioned is adapted to a union meeting or to the meeting in one church. It is adapted to a poor church or a rich church, a large church or a small one, to a small section or to a city.

I usually say, on the last two or three days of the campaign, "Next Sunday night this campaign comes to its close, but it is not going to stop so far as you people are concerned; I want every one of you to come to prayer meeting next Wednesday night, and your pastor will give you a plan by which this union meeting is going to continue for five weeks more," or six, or whatever you want to make it. We get out a definite period, just as definite as the period of the campaign itself. We select some live wire young man as general secretary of the movement. Then on Wednesday night, every pastor explains the plan to his people which is just this:

Suppose you were at my prayer meeting. I would say, "I am glad to see so many of you here tonight. We are going on in a community way. Every church in this movement is to be organized into a corps of personal workers or corps of individual evangelists, and I want you to take this covenant," and then you read the covenant to them. These covenants have been printed in the meantime, and every pastor has a stock of them, and the covenant is very simple.

A lot of people do not want to take pledges, but anybody that has any religion at all would take this pledge, namely: "I promise God, relying upon the help of the Holy Spirit, to pray daily for and to try to lead to a saving knowledge of Jesus Christ, and into church membership before (—then fill in the date) the following individuals." Every pastor gets the members of his church to take that covenant.

Old Time Experience Meeting Every Day, Chicago, February 3-7.

Then on Sunday morning he brings it up again, and in the Y. P. S., the C. E., or the E. L. or in the big service. If he does not get them all that way, he uses the next week in gathering up a few more. So by the end of the week he has his crowd in hand, and then they go to it, and for five weeks this campaign is on, endeavoring to lead somebody into the church.

The idea of the conservation is that these people who sign these covenants are assigned the names of the inquirers in the evangelistic campaign, and it is their duty to help their pastor round them up and get them ready for church membership, and they have special days in which the members are taken into the church. That is one way of getting the church to help in this work.

Another thing the pastor can do is this. He can give special attention to his Sunday morning preaching. Getting a convert into the church is one thing. Keeping him there is another. And it is not merely new members we need, but we need better ones. We need the old members made over more than we need new ones. The Lord told Gideon he had too many. And the pastor who tries to serve the Word should preach a course of sermons on Sunday mornings dealing with the fundamental truths, the great doctrines, dealing with what we call apologetics, the defense of the Christian religion, and dealing with the ordinances, and building the converts up.

The fourth thing that can be done is to use literature. If I were a pastor, I would have a table of literature in my church, and I would keep it covered with the very best and most helpful literature along lines of prayer and Bible study and sell it always at cost. Do not make any money on it, but furnish your converts with the right kind of literature.

Number five is the social phase of conservation. Let the old members of the church give a reception to the new members that have come in as a result of the revival. That is the most helpful thing to do. The convert has given up his old companionships and is longing for new fellowship and association. He is lonely, and if he is ever to arrive at the place where he ought to be, he has to be made to feel that the church is his spiritual home and that here he is going to form friendships, not only helpful but eternal. So the church ought to be something of a social center. I do not mean an institution supported by oyster suppers and rummage sales, but a place where the convert can be made to feel that he is a member of the family in Jesus Christ.

The next thing is to enlist the converts at once in some course of Bible study. If you want to get strong you have to have the right kind of food. And there is nothing so good for the new born babe as the sincere milk of the Word and the pure unadulterated meat of the gospel.

Furthermore, enlist him at once in some form

of Christian work. Standing water always stagnates, and so does a standing Christian. Being a Christian is a good deal like riding a bicycle, you have to keep going or you fall off. It is a good deal like a top. When the top hums, it keeps going; but when it begins to slow up, it commences to wobble, and when it stops it is down and out.

There are two phases of work, and I think we have discussed them pretty thoroughly in other lectures. One is personal work. A young woman came to Dr. Torrey one time and asked him if there was some work she could do. Dr. Torrey asked her if all the members of her family were Christians. "No," she said. "All right, there is an opportunity for you to do personal work." She began there and led every one of her own family to Christ. Then she began with her relatives.

There is plenty of opportunity. When Jerry McAuley was at prison in Sing Sing, and they walked lock-step to their meals and back, he would just lean over the shoulder and whisper "Jesus" in the ear of the man in front of him. Plenty of opportunity to do personal work if you are looking for it.

Mr. Buckalew's Plan

This is for Bible study and personal work, and is the very best I have seen. You saw a part of it, I think. It was published in "The Christian Workers Magazine." He has it amplified somewhat and it is just now coming off the press. Mr. Buckalew wrote it up for the commission on evangelism, and I will see that they are sent up here to you. I want to commend Mr. Buckalew's plan of conservation to you, so far as the organization of Bible study and getting the converts in is concerned.

One other thing and it is scarcely less important than personal work, is social service. Now do not get scared about social service. Social service means serving society. That is what it means. It means serving the other fellow, and it includes all of your Christian experience, after you become one. So when I say social service, I am not referring to that species of social service that waives evangelism and the gospel, and substitutes it for the grace of God. I am not referring to that social service which tries to make us believe that what we need to get the individual and the human race regenerated is to get the bad blood out of their veins, and the sewer gas out of their nostrils, and a dose of ethical culture into their heads, and a new suit of clothes on their backs, and they will be all right. I am talking about social service in its truer and better sense, that draws its inspiration from the grace of God in Jesus Christ. So whether it is carrying a bowl of warm soup to a starving woman or preaching the gospel in the slums or to the sick, it is social service.

I would like to stop long enough now to ask you this question before we quit the thought

Renew Your Covenant with God, Chicago, February 3-7.

of social service. I wonder if we are making our own lives count that way. You know the story of the Russian peasant. He was driving home past the barracks and he saw a sentinel shivering in the cold, and he took off his overcoat and put it around the shivering soldier and drove home through the cold and fell sick and died. But before he died he had a dream, and this is the way he told it.

He said, "I dreamed that I died and was taken to heaven. It was so strange. When I went in they seemed to know that I was coming, and as I approached the throne Jesus stooped down to greet me, and He had on my old gray overcoat. I am sure He had it on." "For inasmuch as ye have done it unto the least of these, ye have done it unto me."

Now just this word. It is yours and mine to make evangelistic work far more glorious than it has ever been. Let us be quick to improve every opportunity and every wise method. Let us hunger and thirst for any power that will make us wise in winning souls, and let us thank God for that power in the life of any and every other man or woman. Thus we can go out together into the whitened harvest fields and spend and be spent, never resting and never tiring, until one glad day our eyes shall see in the clouds the sign of our returning Lord, and our ears shall catch the sound of the apocalyptic song, and our voices shall join in it; and He whose right alone it is to rule shall come and reign forever and ever.

Jewish Calendar for 1919—5679-5680

Prepared by Rev. S. B. Rohold, F. R. G. S., Toronto, Canada

A. D. 1919. A. M. 5679-80

Wednesday, January 1st—New Year. Tebeth. 29th.

Thursday, January 2nd—New Moon. Rosh Chodesh. Shebat. 1st.

Thursday, January 16. New Year for Trees. Rosh Hashanah L'Elonoth. Shebat. 15th.

Saturday, February 1st—Second Month, Adar. 1st.

Saturday, February 1st—New Moon, Rosh Chodesh. Adar. 1st.

Saturday, March 1st—Third Month, Adar. 29th.

Monday, March 3rd—New Moon, Rosh Chodesh. Ve-Adar. 1st.

Thursday, March 13th—Feast of Esther (Esther 4:16.) Ve-Adar. 11th.

Saturday, March 16—Feast of Esther (Esther 3:7; 9:21-28.) Purim. Ve-Adar. 14th.

Monday, March 17th—Second Day of Feast. (Esther 9:18-27) Shushan Purim. Ve-Adar. 15th.

Tuesday, April 1st—Fourth Month. Nisan. 1st.

Tuesday, April 1st—New Moon. Rosh Chodesh, Nisan. 1st.

Monday, April 14th—Fast of the First Born. Ta'anith Be'chorim. Nisan. 14th.

Tuesday, April 15th—Passover. Feast of the Unleaven Bread. (Ex. 12:1-27; Lev. 23:5-6.) Passover. Nisan. 15th.

Wednesday, April 16th—First day of the Omar (Lev. 23:10.) (Presentation of the First Sheaf) Nisan. 16th.

Friday, April 18th—Good Friday. Nisan. 18th.

Sunday, April 20—Easter, Nisan. 20th.

Tuesday, April 22nd—Last day of Passover, Nisan. 22nd.

Thursday, May 1st—New Moon, Rosh Chodesh. Iyar. 1st.

Thursday, May 1st—Fifth Month, Iyar. 1st.

Wednesday, May 14th—Second Passover, Pethach Sheni. Iyar. 14th.

Sunday, May 18th—The 23rd Day of The Omar. (Harvest Festival). Lag B'Omar, Iyar. 18th.

Thursday, May 29th—The Early Small Day of Atonement. Yom Kippur Katan, Mukdem. Iyar. 29th.

Friday, May 30th—New Moon, Rosh Chodesh. Sivan. 1st.

Sunday, June 1st—Sixth Month. Sivan. 3rd.

Wednesday, June 4th—Feast of Weeks. Pentecost. (50th Day of Omar, Lev. 23:15-21. Deut. 16:9-12) Shebuoth. Sivan. 6th.

Sunday, June 29th—New Moon. Rosh Chodesh. Tammuz. 1st.

Tuesday, July 1st—Seventh Month. Tammuz. 3rd.

Tuesday, July 15th—Feast of Tammuz. (Jerusalem taken by Titus 70 A. D.) Zom Sivah Asar B'Tammuz. Tammuz. 17th.

Monday, July 28th—New Moon. Rosh Chodesh. Ab. 1st.

Friday, August 1st—Eighth Month. Ab. 5th.

Tuesday, August 5th—Fast of Ab. (Anniversary of the Two-fold Burning of the Temple). Tishah B'Ab. Ab. 9th.

Wednesday, August 27th—New Moon. Rosh Chodesh. Elul. 1st.

Monday, September 1st—Ninth Month. Elul. 6th.

Thursday, September 25th—Civil New Year, Feast of Trumpets. A. M. 5680. (Num. 29: 1-6; Lev. 23: 24.) Rosh Hashanah. Tishri, 1st.

Sunday, September 28th—Fast of Gedaliah. (Jer. 40: 41.) Zom Gedaliah. Tishri. 4th.

Secure Reservation Now, Chicago, February 3-7.

Wednesday, October 1st—Tenth Month. Tishri. 7th.

Saturday, October 4th—Day of Atonement. (Lev. 16.) Yom Kippur. Tishri. 10th.

Thursday, October 9th—Feast of Tabernacles, or Feast of Ingathering. (Lev. 23: 33-43. Ex. 23: 16.) Chag Hasucloth. Tishri. 15th.

Wednesday, October 15th—The Great Hosannah. Hoshanah Robbah. Tishri. 21st.

Thursday, October 16th—Eighth (Octave of Feast of Tabernacles. (Lev. 23: 29.) Shemini Atzereth. Tishri. 22nd.

Friday, October 17th—Rejoicing of The Law. (The Annual Completion of the Reading of the Law.) Simchath Torah. Tishri. 23rd.

Saturday, October 25th—New Moon. Rosh Chodesh. Cheshvan. 1st.

Saturday, November 1st—Eleventh Month. Heshvan. 7th.

Sunday, November 23rd—New Moon. Rosh Chodesh. Kislev. 1st.

Monday, December 1st—Twelfth Month. Kislev. 9th.

Wednesday, December 17th—Feast of Dedication, or Feast of Lights. (Victory—of Judas Maccabeus over Syrians.) (B. C. 148.) Hanukkah. Kislev. 25th.

Tuesday, December 23rd—New Moon. Rosh Chodesh. Tebeth. 1st.

Thursday, December 25th—Christmas. Tebeth. 3rd.

Final War Roar Dies Away Into Sudden Silence

Battlefield Transition Is Startling; Men Quit Guns to Visit

A Fine Description from a Correspondent in "The Chicago Tribune"—Editors

PARIS, Nov. 11. [Delayed.]—When dawn came this morning there was no hint of the cessation of hostilities. East of the Meuse, regardless of the situation, the American Second Army attacked in force at 8 o'clock. The onslaught was preceded by a tremendous barrage, which was returned in kind by the enemy. For three hours the Americans swept forward, hurling themselves against the wire entanglements.

The German gunfire was devastating. Then, at exactly one minute of 11, like a final thunder crash at the clearing of a storm, the guns on both sides abruptly ceased. The silence was more startling than the deafening roar of the barrage. For a brief minute intermittent rifle fire followed, then came a pause, punctuated by ripping cheers from the trenches on both sides of the line.

Both Sides Cheer

What followed on one sector was perhaps one of the most singular events of the war. Against the sky line figures were suddenly silhouetted. They appeared cautiously at first, but soon, growing bolder all along the line, they stood upright. These were Germans.

The Americans were not so cautious. As the barrage died, ending in a final husky rumble in the distance from the big guns, runners went springing along the fire line. Instantly comprehending, the whole line of doughboys leaped from trenches, fox holes, and shell craters, splitting the unaccustomed silence with a shrill cheer. The roar of voices was like an outburst at some great college contest in America when a contestant scores a classic play.

Strange to relate, the defeated enemy joined vociferously in the cheering.

"O, Lord! Revive Thy Work in the Midst of the Years!"

Two Marvelous Minutes

At one minute before 11 it would have meant death to show one's self above shelter. Not more than a minute after the hour the rolling plain was alive with cheering, shouting men, friend and enemy alike. Not many minutes later Germans and Americans were coming along the narrow stretch of ground, so fiercely fought over, some shyly and awkwardly, like embarrassed school boys.

The first advances followed offers from the Americans of cigarettes, chocolate, and chewing gum. The Germans in some instances reciprocated with offers of hot coffee, bread, and sausage.

When Judge Warren began to practice law in New Bedford, he was employed to try a case by a man of unsavory reputation. His client gave him a list of witnesses by whom he expected to prove his case but which his attorney had not seen until the case was called. When they came to be sworn he discovered to his consternation that they were the worst looking set of ragamuffins and toppers he had ever seen. Turning to his client he whispered, "For pity's sake, haven't you anybody else than these fellows?" Just then the door of the court room opened, and Mr. William Rotch, one of the wealthiest and most respected citizens, walked in. "Call Mr. Rotch," said the client in reply. "Why, what does he know about your case?" "Oh, he doesn't know anything, but he will give a kind of air to the rest of 'em."

An old Scotch woman was asked if she understood the sermon, who replied, "Wad I ha'e the presumption?"

World Evangelism and Vital Christianity After the War

A Call for a Conference at The Moody Bible Institute of Chicago, February 3-7, 1918

To Pastors, Evangelists, Missionaries, Bible Teachers and Christian Workers Everywhere:

The war is ended, thank God! Thousands of men are coming home with new and deep experiences. How have these affected the spiritual side of their lives? What new and quickened duty towards them devolves upon us Christians?

Hundreds of families are shrouded in sorrow because of those who will not come home. What vital message of comfort have we for them?

Mission lands are calling, calling for more, and still more, consecrated men and women to come over and help them. Who will respond?

Do we realize that the war has given a new impulse to false religious teaching? German militarism is dead, but German theology that made it possible, still lives. The gospel of good works, of physical suffering and sacrifice has more than ever supplanted that of salvation through the Cross of Christ. Never was there a sterner demand on Christians of the evangelical faith, never a sterner call for a bold and united testimony.

And action is required as well as words. There must be some kind of an "offensive and defensive alliance" against the enemies of the truth within the professing church. A fresh "declaration of those things which are most surely believed among us," must be followed by an aggressive forward movement.

But O, what an obligation rests upon us to pray in these days! Have we forgotten how to plead, how to make supplications and intercessions for all men, or are we simply cold and indifferent? Think of David Brainerd, of Jonathan Edwards, of Father Nash in the Finney revivals, of "Auntie" Cook in the life of D. L. Moody! It is not the theology of prayer we need, but the practice of it. In Isaiah's day God saw that there was no man, and wondered that there was no intercessor; is He still seeing, and still wondering?

And what about our personal life, my brethren? Shall these terrible judgments that have fallen upon us, and which are not yet removed, leave us without repentance, and no purer and stronger spiritually than we were before? Has our heart no cry in it for the Living God? Have we no inner longing to come and appear before Him? How many of us can breathe the prayer of the saintly A. J. Gordon:

"Cleanse, and illumine and fill—
It shall be so;
Then send me where Thou wilt,
And I will go"?

Meet with us at The Moody Bible Institute of Chicago, February 3-7.

A Conference is planned around the general topic, World Evangelism and Vital Christianity After the War.

At the time of going to press of this magazine the program is not complete, and it is undesirable to publish some names and not all.

But this is the plan:

Vital doctrines of the faith will be reaffirmed by men of recognized scholarship and piety, while others gifted to interpret them in relation to new world conditions, will counsel us as to action.

A place will be given to influential pastors and editors of denominational journals who are loyally witnessing for the Bible and the Saviour it reveals in the face of rationalistic criticism.

Bible Institutes of the United States and Canada are sending representatives to discuss the question of closer co-operation among them in their special task.

Evangelists and Rescue Mission Workers will be present, many of whom have been engaged in war work and who will come with a new vision of service for this reconstruction period. There is a crisis on in evangelism that needs to be carefully faced by evangelical believers, a persistent movement on the part of many leaders to discourage vocational evangelism especially. For this reason, we have asked a new voice among us to speak upon the topic from the viewpoint of one of the larger denominations.

Modern Christianity emphasizes church efficiency as it is called, and Sunday-school management under the name of religious education, and an evangelical expert on these matters will give instruction to those interested.

An old-fashioned experience meeting will be a feature of each day, and one taught of the Lord will lead us in our daily prayer.

It is hardly necessary to speak of the place that will be given to Bible teaching as well as to joyous, inspirational gospel singing so characteristic of these gatherings.

February 5 (Founder's Day) will be marked by the Annual Meeting of the Alumni Association.

The Institute can accomodate a limited number of guests at \$1.50 a day, and it will endeavor to secure reservations outside of its own buildings for those who request them, though in either case early application is urged.

In conclusion, all who read this call are affectionately and earnestly exhorted to unite with us in prayer for an outpouring of the Holy Spirit upon the Conference.

We have not forgotten, nor ceased to be grateful for answered prayer in connection with our Conference of 1914, just prior to the awful war.

How much that conference, remembered by so many, may have meant in blessing throughout the world during these long four years of strife, eternity alone will reveal.

O, that another revival in preparation for what is now ahead may be vouchsafed to us!

Hoping to see you face to face at the date named, I remain, in the name of The Moody Bible Institute of Chicago, but above all, in The Name That Is Above Every Name,

Fraternally yours,

James M. Gray

A Reason for the Conference

Somewhere in France,
November 23, 1918.

The Christian Workers Magazine,
Chicago, Ill.

Dear Friends:

One cannot be over here very long without thinking of the many good things we read in "The Christian Workers Magazine."

Those of us who have for years and years held out for the fundamental things alone in Christian work are finding over here in France the most ready response to such work that we have ever hoped for.

The different organizations in the field are doing a noble work. Eternity alone will reveal the results of the heroic work of the various organizations doing volunteer service. I have seen them all and I have never seen such a splendid spirit of Christian fellowship anywhere as here where we meet workers of other organizations. I feel it timely to urge upon the friends at home the importance of being ready for our boys when they come home.

They are thinking about God over here. We hear boys who did not get to the front say, "We are so sorry we did not get to the front because up there the boys were drawn close to God." Others say, "We do not want to talk about anything else but God." And they wonder what the folks at home are going to say and do about it.

GENEALOGIES OF JESUS CHRIST

Rev. Wm. H. Bates, D. D., of Washington, D. C., has recently written an article on the genealogies of Jesus Christ, for "Bibliotheca Sacra," the article being issued now in pamphlet form. The "Presbyterian" in recent comment says:

"To our mind, Dr. Bates' arguments are unanswerable. He shows that the genealogy in Matthew is the genealogy of Joseph, while that in Luke is the genealogy of Mary, and both genealogies are necessary. This is contrary to current commentators who have tried to prove that both are intended to be the genealogy of Joseph, and therefore irreconcilable. Our author shows that Joseph comes through Jeconiah, the king at the time of the carrying away into Babylonia. But, according to Jeremiah 22:29, 30, this man would have no seed which could sit upon the throne of David. Thus Joseph was of the royal line, but not of the lineage which was eligible to sit upon the throne. Thus there are two counts against Jesus as heir to David's throne, according to the record in Matthew. (1) He was not fruit of David's body through Joseph and (2) he could not sit on David's throne, because of the prohibition of the descendants of Jeconiah (Coniah). The other genealogy solves the problem. Jesus is in the

And that is the great question: What are the folks at home going to do and say about it? Are they going to feed the souls of these men on husks or substantial food?

It is the greatest responsibility that ever rested on the American people, the greatest opportunity they have ever had—to render a distinct service to the religious world. Not only will faithful service result in saving the men who have composed the noblest army that ever walked the earth, but will, by saving them, give us the Christian civilization for which we have prayed.

Oh that the church at home may give these noble men bread, the bread of life.

We who work over here often think of the influence of The Moody Bible Institute. I have not any way of knowing how many there are here who have been in touch in one way or another with the Institute, but from the remarks I hear I know there is a goodly number.

We covet your prayers, for our work is important.

With best wishes to all the Institute family,
I am,

Faithfully yours,

Evangelist C. V. Bryan.

American Y. M. C. A., 12 Rue d'Aguesseau,
Paris, France.

lineage of David through Mary, but he is not in the lineage of the throne. How can this be overcome? Simply through marriage. Thus Jesus comes into the line of David through his mother, Mary, and into the lineage of David through his sonship with Joseph. We regard Dr. Bates' article the strongest presentation of this question which we have ever read. Those interested in this living question would do well to write Dr. Bates and we doubt not the pamphlet can be secured for a small expense."

UNCONDITIONAL OBEDIENCE

"Whatsoever he saith unto you, do it."—John 2:5.

I. Like those to whom the mother of Jesus spoke, the Christian should regard himself as a servant. He should, therefore, be ready to carry out any order, to do the "whatsoever."

II. The Christian servant has but one Master. He may not listen to every voice, but must do whatsoever the Master saith.

III. The Master gives specific, personal orders. It is still true that he speaks to individuals, giving them specific tasks to perform.

IV. Unconditional obedience is always rewarded, for the Master never asks the unreasonable.—"Homiletic Review."

Young People's Society Topics

John C. Page

January 5

Worth While Life Purposes

Proverbs 3:1-18

"I asked the New Year for some motto sweet.
Some rule of life by which to guide my feet.
I asked and paused. He answered soft and low—
"God's will to know."

"Will knowledge then suffice, New Year?" I cried.
But ere the question into silence died
The answer came, "Nay, this remember too—
God's will to do."

Once more I asked, "Is there still more to tell?"
And once again the answer sweetly fell:
"Yea, this one thing all other things above—
God's will to love."

—Selected

Here is a worth while purpose—to know, to do, and to love the will of God. Its fulfilment depends upon that knowledge of God which enables us to follow the counsel of our Scripture lesson, "Trust in the Lord with all thine heart." Some people have just enough knowledge of God to be afraid with a feeling of dread, others have that knowledge of God in the gospel of His Son that leads to trust and abandonment to Him. A study of Romans 12:1,2 will make this plain.

Doing the will of God involves not only a trustful abandonment of ourselves to Him, but a firm persuasion concerning His abundant provision for us. "Our God is able." "It is God who worketh in you." The divine requirement never exceeds the divine provision. "My grace is sufficient for thee."

Another worth while purpose and one closely related to the doing of the will of God is the purpose of prayer. This is vital to Christian life and activity.

"I watch the Master take His way,
Far up the mount at break of day.
'Mid nature's quietude to pray;
And as I seem to see Him there,
I hear, mid all my load of care—
'He calls thee to the mount of prayer.'"

A third worth while life purpose is to be an active worker in some part of the world-wide field and activity. During the months of this year we shall hear again and afresh the call to evangelization and missionary endeavor. "Unto the uttermost parts" will receive a new accent in the immediate future. The evangelization of the world must soon receive the attention it deserves. The ninth verse of our Scripture lesson bears closely on this matter. "Honour

the Lord with thy substance and with the first fruits of all thine increase." Money has been poured out lavishly for the winning of the war in Europe. Shall it not be poured out lavishly to win the warfare of the ages? The motto of our Moravian brethren might well be taken by all our Christian Young People's Societies—"To win for the Lamb that was slain the reward of His sufferings." To give, to pray, to go will be required of Christian young people in a measure hitherto unknown. The heroism and powers of endurance, of which humans are capable, as demonstrated during the past four years, must now be directed towards world evangelization until the last member of the Body of Christ shall be gathered out and our Lord Himself shall come. Let everything be brought into subjection to this—"To know Christ and to make Him known."

January 12

The Practice of Kindliness]
Genesis 45:11-15

Let the emphasis be put on the word "practice." An occasional act of kindness is comparatively easy, a mere matter of impulse; the practice of kindliness as a dominant life principle is both different and difficult. If the world were full of kind people, loving and lovable, then we could practice kindliness without any great effort, but in such a world Joseph did not live, neither do we. Apart from the touch of divine grace, human nature is selfish rather than kind, notwithstanding appearances to the contrary.

How then shall we attain to the practice of kindliness? The example of Joseph as seen in our Scripture lesson supplies the answer. He recognized the controlling hand of God in all the events of his life. "God sent me before you to preserve you a posterity in the earth and to save your lives by a great deliverance. So now it was not you that sent me hither, but God." This was not a mere pious platitude, but a recognized principle all through Joseph's life. Look at him, and listen to him, as he stands before Pharaoh, in chapter 41. "I have heard of thee," said Pharaoh, "that thou canst understand a dream to interpret it." And Joseph answered Pharaoh saying, "It is not in me, God: . . ." There it is, that God consciousness, which is the result of habitual communion with God. Look again in verse 25, "God hath showed Pharaoh what he is about to do." And in verse 28, "What God is about to do he hath showed unto Pharaoh." And again in verse 32, "The thing is established by God and God will shortly

bring it to pass." Let us learn the lesson, it is abundantly worth while. This recognition of God's guiding hand in all things, this reliance on His power to make all things work together for our good, this consciousness of God in things great and small, this it is that qualifies for the practice of kindness and all the virtues that accompany it. "If God be for us, who can be against us?" We can afford to forgive and forget, and this itself is "the practice of kindness."

Twenty-two years had passed since Joseph was sold into slavery by his brothers. For the most part, they had been years of suffering, of loneliness, of pain. But his life had not become embittered nor his feelings hardened against those who had wronged him. And why? Because God was with him and within him, and "God is love." "Love suffereth long and is kind."

In preparing for this topic read Psalm 37:1-6, 1 Peter 2:23, Romans 8:31-39.

January 19

Our Relation to God—Repenting Mark 1:14-20

The Bible asserts and assumes that man is a fallen being. He was made in the image of God but has lost his actual moral resemblance. The image is broken, defaced, defiled. Being wrong at the center he is naturally wrong at the circumference. Hence, the word repent is the primary word in the call of God to the soul. Together with faith it constitutes the primary message in the evangel of Christ.

Repentance is not merely sorrow for sin growing out of fear of the consequences involved, but something far deeper. It is a change of purpose, a turning from sin. This change may, or may not be preceded, accompanied, or followed by great sorrow. The main matter in repentance is the change itself. "They turned to God from idols to serve the living and true God, and to wait for his Son from heaven." This indicates repentance—change of purpose. The operation of faith is also in view. There is a giving up of old ideas and possessions and a taking hold of new ideas and possessions.

Repentance is not merely an act once for all, but a permanent disposition of soul leading to watchfulness and prayer. It is produced sometimes by fear, as in Acts 5:11, 14; sometimes by a sense of God's goodness (Rom. 2:4). It is also presented as a saving grace leading to life (Acts 11:18). Through repentance and faith the sinner is brought into right relations with God.

When a new age or a new work of grace is to begin, the first word of exhortation is "repent." This is seen in the case of John, and of the Lord Jesus and of the apostles. Matthew 3:2; 4:17; Acts 2:38; 3:19. It will be so again when Israel is restored. Zechariah 12:10.

Some illustrations of repentance will be found

in the following Scriptures: The Israelites, Judges 10:15,16; David, 2 Samuel 12:13; Nineveh, Jonah 3:5-10; The Prodigal Son, Luke 15:17-19; The Publican, Luke 18:13.

January 26

Books That Have Helped Me Proverbs 2:1-9

With such a topic as this, the nature of the young people's meeting must of necessity take the form of personal testimony. Let the leader plan beforehand for several brief talks or testimonies that shall arouse greater interest in the matter of careful reading. We would suggest some such division as this:

1. The necessity of reading good books. Newspapers, periodicals, and magazines are so numerous, so accessible, and so cheap that it becomes a matter of difficulty and determination to make room for even one or two good books each year. Magazines and periodicals are not without value, but they can never take the place of books.

2. The need of reading thoughtfully, of digesting what is read, and of thinking things through. Southey was once describing to a Quaker woman how fully his time was occupied. He went on to tell how he studied Portuguese grammar while he was shaving, how he read Spanish an hour before breakfast, how he put in the time before noon in reading and writing, in short, how every moment of the day was filled. Her reply was, "Friend, when dost thou think?" In order to adjust ourselves and our societies to the times immediately ahead, we shall have to do some hard thinking.

3. The perpetual peril of crowding out "The Book of Books." "Wholly apart from its religious, or from its ethical value," says Charles Dudley Warner, "the Bible is the one book of which no intelligent person who wishes to come into contact with the world of thought and to share the ideas of the great minds of the Christian era can afford to be ignorant." Then when its spiritual and moral values are remembered, there is a basis for a powerful and persuasive plea for the reading of the Book, which indeed helps.

4. Call attention to the Scripture lesson and its fine suggestions for reading and study. Inclining the ear, applying the heart, reaching out after knowledge, searching as for silver, seeking as for hid treasure—here are rules and principles to enrich us all in our study habits. And if these directions of wisdom are heeded, the promise is sure of fulfillment, "Then shalt thou understand the fear of the Lord and find the knowledge of God."

The measure of a man's real character is what he would do if he knew it would never be found out.

Sunday-School Department

Exposition of the International Lessons

By P. B. Fitzwater

January 12

Moses the Deliverer of Israel Exodus 3:1-12

Golden Text:—"And Moses verily was faithful in all his house." Hebrews 3:5.

While the oppression of God's people was heading up, in the providence of God a deliverer was being prepared to take up the task at the opportune hour. Moses was first trained at his mother's knee, then in Pharaoh's court, and finally under God's immediate hand in the desert.

I. The Lord Speaks to Moses from the Burning Bush (3:1-6).

It was while keeping the flock of his father-in-law in the desert that the Lord appeared to Moses in the vision of the burning bush. This bush enveloped in flames, yet unconsumed, symbolized the people of God ensnared in the very fire of God, or God dwelling in the midst of an elect people. Moses stepped aside to behold this strange sight and was taught the essential lesson of the proper approach to God. The Lord did not leave him long in suspense. He told him he was the God of his fathers, the covenant God. As soon as he knew it was God who was speaking to him he hid his face.

II. Moses Commissioned as the Deliverer of His People (3:7-10).

1. God's Active Interest in His People (v.7).

In the preamble of this commission God said to Moses: (1) "I have seen the affliction of my people"; (2) "I have heard their cry"; (3) "I know their sorrows."

2. God's Gracious Obligation to His People (vv. 8,9).

(1) To deliver them out of the hand of the Egyptians. (2) To bring them up out of the land. (3) To bring them into a "good land and large."

3. God's Commission to Moses (v.10).

"Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt." This call seems to have been a great surprise to Moses. At any rate, he realizes his unworthiness to undertake such a task.

III. Moses' Objections Patiently Heard and Removed (3:11-4:10).

1. Personal Unworthiness (v.11).

He realized his insufficiency for this task. Moses did not refuse to go, but plead his difficulty before the Lord. God answered this difficulty by assuring him that He would be with him.

The token of His presence would be His worshiping with the people of Israel on this mountain.

2. The Difficulty of the People to Understand Moses' Relationship to God (vv.13,14).

Moses knew how unwilling they were to acknowledge him as their deliverer forty years before. Since God changes His name as He assumes a new relationship to His people, Moses inquired as to what that new relationship would be, and His corresponding name. The Lord promptly met this difficulty by showing him a name differing in many respects from all others previously given. This new name is "I AM." This name is from the Hebrew verb "to be." It indicates (1) God's self-existence; (2) His self-sufficiency; (3) His unchangeableness.

3. Unbelief on the Part of the People (4:1).

This difficulty the Lord met by supplying him with credentials which could not be gained. He was given the power to perform supernatural wonders (4:2).

4. Lack of Eloquence (4:10).

This difficulty the Lord met by providing an assistant in the person of his brother Aaron.

January 19

The Passover Exodus 12:1-36

Golden Text:—"For even Christ our passover was sacrificed for us."—1 Corinthians 5:7.

I. The Passover Instituted (12:1-23).

1. The Time of Institution (v.2).

With the institution of the Passover came a change in the order of time. The common year was rolling on as usual, but with reference to His chosen people the order is interrupted and everything is made to date from this.

2. The Lamb Set Apart (v.3).

This lamb must be a male without blemish, indicating that it must be both representative and perfect.

3. The Lamb Was Killed by the Whole Congregation (v.6).

This shows that it was not for the individual only, but for the entire assembly. The setting apart of the lamb was not sufficient, it must be killed, for "without the shedding of blood there is no remission of sins."

4. The Blood of the Slain Lamb Was to Be Placed Upon the Side Posts and Lintels of the Door (v.7).

When the destroyer passed through the land he passed over the houses where the door posts were sprinkled with blood. This blood was the

evidence that a substitute had been offered for them. They could rest absolutely secure, because the matter had been settled according to divine arrangement. The blood on the posts and lintels was the ground of peace. They had unleavened bread in connection with it, but that was for the inside of the house for enjoyment and not outside for protection.

5. Israel Feeding Upon the Lamb (vv.8-10).

This denotes fellowship. Judgment must precede feasting. The lamb roasted signified the action of fire in God's judgment at the Cross. The heads, legs, and purtenance thereof show that in this substitutionary sacrifice, the understanding, the walk, and all that pertains thereto were involved. This shows that the atonement of Christ involved His obedience to law as well as His suffering in the stead of His own. The eating of unleavened bread signifies that no sin is connected or allowed in fellowship with Christ. Leaven signifies corruption (1 Cor. 5:7,8). They did not put away leaven to be saved, but being saved it was put away in order to have fellowship with Him. The bitter herbs suggests the bitterness of Christ's suffering.

6. They Ate the Passover Ready for Action (v.11).

The loins being girt about betokened separation from sin and preparation and readiness for service. The feet being shod indicated their willingness to leave the land. The staff in the hand indicated their nature as pilgrims, leaning upon a support outside of themselves. They were to leave behind them the place of death and darkness and march toward the promised land.

7. The Uncircumcised Denied Participation in the Feast (vv. 43-49).

Circumcision was typical of regeneration. The significance of the requirement is that only those who have become new creatures by the power of the Cross have a right to sit at the Passover feast.

II. The Significance of the Passover (12:24-28).

It was a memorial institution, calling to mind the deliverance of the Israelites from Egyptian bondage, God's interposition on their behalf, freeing them from oppression. This was to be taught to their children when they came into the land, from generation to generation.

III. The Awful Judgment (12:29,30).

That night the destroyer passed through Egypt and slew the first born in every home where the blood was not found. An awful cry went up from Egypt that night!

IV. The Great Deliverance (12:31-36).

So mighty was this stroke that Pharaoh called for Moses in the night and requested him to be gone with his flocks and herds. The Israelites hastily made ready for the journey. They demanded of the Egyptians jewels of silver and gold, and raiment. The word "borrow" must

not be understood in the sense in which it is used today; it means "demand."

January 26

Israel Crossing the Red Sea

Exodus 14:13-15:21

Golden Text:—"Thus the Lord saved the Israelites that day out of the hands of the Egyptians." Exodus 14:30.

The tenth stroke from the strong hand of the Almighty made Pharaoh willing to let Israel go. The tenth turn of the screw of omnipotence brought him to time. The Israelites go out on their way to the promised land with a high hand. Through the land of the Philistines the journey would have been comparatively short; but God commanded them to turn from that way lest going through the land of the Philistines they see war and desire to turn back to Egypt. The way of the wilderness was a longer route, but it had many valuable lessons for them. By this way they escaped the experience of war, but learned the crookedness and perverseness of their own hearts (Deut. 8:2).

The Lord went before them in a pillar of cloud by day and a pillar of fire by night. He not only thus indicated unto them the right path, but walked with them in it. At the Lord's direction they turned from their first course and were made to face a seeming difficulty. The Red Sea was before them, and mountains on either side. The stricken Egyptians had recovered from their sorrow and now saw the Israelites in a situation from which they could not extricate themselves. They interpreted this to mean that Moses was unable to lead them out of their difficulty; therefore, they went in pursuit, hoping yet to prevent them from going out of the country.

I. The Miraculous Escape of the Israelites (14:13-22).

They were in a straitened condition but had no reason to fear, for the Lord had led them there. There seems to be a twofold object in leading them into this particular place: to strengthen the faith of the people and to lay a snare for the overthrow of the Egyptians. The people, as usual, displayed their unbelief and even censured Moses for leading them out of Egypt. Moses replied to their murmurs by saying, "Fear ye not, stand still and see the salvation of the Lord." Standing still in such a trial is faith taking hold on God's promises. God said, "Wherefore criest thou unto me? Speak unto the children of Israel that they go forward." Having had His definite promise, to have prayed longer would have been unbelief. The lifting up of the rod simply served as something tangible upon which their faith could act. They were to go forward a step at a time, without raising any question as to the outcome; for from the same source from which came the command came the power to obey. The presence

of the Lord was adapted to their needs as they went forward. The form of His presence and help is determined by His people's needs. The cloud then passed to the rear and held the enemy at bay. The presence of God had a double effect: darkness and confusion to the enemy and light and guidance to His people. As they went forward the very thing which seemed their destruction became a wall of protection on either side.

II. The Overthrow of the Egyptians (14:23-27).

Having seen the Israelites go across dry-shod, Pharaoh and his people madly pursued them. They insanely thought that they in their unbelief could follow in the wake of God's children. The Lord looked forth from the cloud and wrought confusion among the Egyptians. He not only looked upon them but took off their chariot wheels, which caused them to realize that God was fighting against them. He then directed Moses to stretch forth his rod and bring destruction upon the Egyptians. So complete was the overthrow that it is said that not one escaped.

III. The Song of Triumph (15:1-21).

Standing on the other shore of the Red Sea, they could fittingly sing the song of triumph, because of the miraculous deliverance and the overwhelming defeat. They attributed all to God. All self was left out. In a glad coming day, a similar but larger company will sing the same song with an addition, namely, "of the lamb" (Rev. 15:3).

February 2

The Giving of the Manna

Exodus 16:1-36

Golden Text:—"Give us this day our daily bread." Matthew 6:11.

I. Lusting for the Flesh Pots of Egypt (16:1-36).

1. Murmuring Against Moses and Aaron (vv. 1-3).

As they journeyed from Elim into the great wilderness they became conscious of the scarcity of some of the things which they had enjoyed even in Egyptian slavery. Only a few days ago they were singing God's praises for their wondrous deliverance at the Red Sea (Ch. 15). Now at the beginning of their privation they are murmuring. Their complaint not only displayed ingratitude, but a deep-seated impiety. It was against God they were murmuring, for He had led them into the wilderness. His object in so doing was to teach them to walk by faith instead of sight. They went so far as to express the wish that they had died in Egypt with full stomachs rather than to be walking in the wilderness by faith.

2. God's Answer to Their Murmuring (vv. 4-12).

(1) He promised to rain bread from heaven (vv. 4,5). His purpose in this was to teach them that "man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Lord" (Deut. 8:3). The manna was given by God, but the people must gather it. (2) He promised to give them a vision of His glory (vv. 6-10). This served as a warning and an encouragement. Moses and Aaron told the children of Israel that the glory of the Lord should be seen in the morning as a reminder that their murmuring was against the Lord and not against themselves. Despite their murmuring against Him, He invites them to come near unto Him. (3) Flesh and bread promised (vv. 11,12). God answered the cravings of the people by giving them quails and manna to eat.

II. Quails and Manna Given (16:13-15).

At the appointed time God gave the Israelites the promised food. He first allowed them to feel their need, to show that man's highest need is not physical food, but living faith and fellowship with God, to believe God and rely upon Him for all needs (Deut. 8:2,3; Matt. 4:3,4). He then displayed His glory, showing that He was able and willing to supply their need if they would but trust and obey Him.

1. In the Evening the Quails Came Up (v. 13). Since they desired flesh, He gave them flesh to eat.

2. In the Morning God Gave the Manna (vv. 14,15). The Israelites did not know what it was. They exclaimed, "What is it?" Moses told them it was the bread which the Lord had given them to eat.

III. The Responsibilities of the Israelites (16:16-31).

1. They Must Gather a Certain Rate Daily (v. 16, cf. v. 4).

2. Every Man Must Gather for Himself (v. 16, cf. v. 20).

3. The Manna Must Be Gathered Fresh Every Morning (v. 21). This was to be done early, before the sun was up.

4. They Must Not Gather in Excess of one Day's Supply (vv. 18-20). That which was in excess of the day's supply became corrupt.

5. The Manna Must Be Eaten to Preserve Life. They were in the wilderness, so could only live by the eating of the food which God gave.

6. Due Consideration Should Be Given to the Sabbath Day (vv. 22-31). A double portion was to be gathered the day before so as to keep inviolate the Sabbath day.

IV. Manna Kept as a Memorial (16:32-36).

This was to be kept as a reminder of God's favor in feeding them in the wilderness—even for supplying them with bread for forty years, until they reached the promised land.

Practical and Doctrinal Applications of the Lessons

By Robert M. Russell

January 12

Moses the Leader of Israel

Exodus 3:1-12

"Now Moses kept the flock" (v. 1). Moses had been forty years in service, but was still a keeper of the flock. Had he possessed the temperament of Jacob, he would have been the owner of the flock, and the chief stock-raiser of that part of the world. Men can become great only in the sphere to which they are adapted. Ulysses S. Grant was not great as a tanner, but he came to his own as a commander of armies. Robert Burns was not a successful business man or farmer, but his name shines as a poet. Moses will come to his own in leadership.

"He led the flock to the backside of the desert" (v. 1). The desert seems to have been God's place for training leaders. Elijah was a man of desert experience. John the Baptist was graduated from the university of the desert. Both John Bunyan and Luther gave their largest messages in solitude. Paul went into Arabia and perhaps visited the scenes made sacred by Old Testament revelation, immediately after his conversion. God can speak His largest words to us only in the quiet.

"The angel of the Lord appeared unto him in a flame of fire" (v. 2). God's appearances to man must always be in terms of limitation. The seemingly infinite energy of electricity is invisible and unknown except as through limitation it bursts forth in flash of arc light and the current of the dynamo. God adapts His revelations to human needs. A burning bush was the revelation necessary to attract the attention of Moses. A burning mountain will come later as the basis of revelation to a nation.

"I will now turn aside and see" (v. 3). Marvelous are the results which come from resolve to pause, look and listen. Had Moses not stopped to investigate, he would have had in the future but the memory of a strange desert phenomenon. Pausing, he was led into the mysteries of divine revelation. Men miss God and fellowship with Him by not heeding His initial call.

"When the Lord saw . . . God called" (v. 4). God will not speak to men that are not listening. Many people wonder that God does not make a fuller manifestation of His will to them. The reason lies with themselves. They do not say to God, "Here am I," or, "Speak, Lord, for thy servant heareth."

"Put off thy shoes from off thy feet" (v. 5). The attitude of reverence is essential for receiving divine revelation. Business courtesy is necessary to secure conference with men of affairs. Religious courtesy or reverence is

essential for securing fellowship with God. It is only as we assume the attitude of reverent attention that God can take that of revelation and confirmant.

"I am the God of thy father, the God of Abraham" (v. 6). How gracious was the beginning of God's interview with Moses. He really says, "You ought to know me, you can afford to trust me, for I have always been in your family life: I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." Moses was confronted with the possibility of adding his own name to the list of the recognized family of God.

"I have seen . . . I have heard . . . I know." (v. 7). God's knowledge of Israel's condition was complete. He had seen the affliction of His people, had heard their cry and knew their sorrows. He is still close to earth life, because "the same yesterday, today and forever."

"I am come down to deliver" (vv. 8, 9). Something must happen when God "sees," "hears," and "knows" earth's conditions. When things were darkest for His people, God came down and led them unto a good land. This will happen again. "Our God shall surely come" (Ps. 50:1-6).

"Come now therefore, I will send thee" (v. 10). God needs men for the carrying out of His great purposes. He said to Moses, "I will send thee unto Pharaoh." In his vision of God's glory, Isaiah heard a voice saying, "Whom shall I send, and who will go for us?" (Isa. 6:8). God said to Paul, "I will send thee far hence to the Gentiles" (Acts 22:21). "There was a man sent from God whose name was John" (John 1:6). The apostles were "sent" men. When God says to any man "Come," it is that He may also say, "Go" on some errand of redemption.

"Who am I?" (v. 11). Moses was not wrong in depreciating self, but he was in error when he failed to think of what God could do for him. God could have given Moses full powers for uttering His own message. Moses lost by too small a view of God and thus divided the honors of service with Aaron. The story of Exodus 4:10-16 is most interesting.

"Certainly I will be with thee" (v. 12). That is the all-sufficient promise of God to every believer. Where God goes it is safe for man to go. Where God leads will always be the path of victory.

January 19

The Passover

Exodus 12:1-14

"The Lord spake unto Moses and Aaron" (v. 1). This is a very direct statement and is

either the truth or a lie. If all movement of world life is through "development of resident forces" apart from the stimuli of a divine environment, then this history is fable. Let us accept the record that both God and Moses were personalities in the ancient world and that "the Lord spake."

"This month shall be unto you the beginning of months" (v. 2). These marked days of life are those in which God does something special. A new life from God, a life of liberty, was coming to Israel. So its coming was to mark the beginning of a year.

"In the tenth day of this month" (v. 3). The Passover is the great prophetic type of Christ's sacrifice for men. The paschal lamb was chosen on the tenth day of the month, four days before the time of sacrifice. It is significant that our Lord entered Jerusalem for public inspection four days before His crucifixion.

"If the household be too little for the lamb" (v. 4). God's arrangement in the Passover was that ample provision should be made for each household. His provision through Christ is ample for all.

"Your lamb shall be without blemish" (v. 5). Only the perfect in sacrifice could symbolize Jesus, "the Lamb of God who taketh away the sin of the world."

"Ye shall keep it up until the fourteenth day of the same month" (v. 6). After our Lord's public entrance into Jerusalem on the crucifixion week, He was either in the temple teaching or in the quiet home of friends until the day of the great sacrifice for sin on Calvary.

"They shall take of the blood" (v. 7). The blood of the Passover lamb was placed on the side posts and upper door posts of Israel's homes, in striking prophetic suggestion of our Lord's pierced hands and thorn-crowned brow.

"They shall eat the flesh in that night" (v. 8). The Passover meant not only safety for Israel but sustenance. Strength for the journey came through the Passover meal. The New Testament Passover means for believers: (1) separation unto Christ; (2) safety in Christ; (3) sustenance through Christ; (4) service for Christ; (5) sovereignty with Christ. The Passover is the historic background upon which we can paint the bright picture of Christ's redeeming work.

"I will pass through the land of Egypt . . . and will smite" (v. 12). God is a God of judgment. He may wait long while iniquity continues its ravages of the world, but there comes a time when He fulfills His promise, "I will execute judgment."

"When I see the blood I will pass over you" (v. 13). This does not mean that God in going from house to house with smiting power would see the blood on Israel's homes and thus skip over these without destructive blow, but it means that God Himself would pause and pass before these homes and Himself be the shield

so that the avenging sword would not reach those who had safety behind Him. We have thus the picture of Christ the sin-bearer. God saves from sin by bearing it. There is safety behind the blood because in the hour of judgment God stands before the blood.

"This day shall be unto you for a memorial" (v. 14). God arranged that Israel should not forget the night of deliverance from Egypt, and so provided for the annual passover festival. God has arranged that believers shall not forget the sacrifice of Christ, and so has established the memorial of the Lord's Supper as a perpetual ordinance in which we "show forth the Lord's death till he come" (1 Cor. 11:23,26).

January 26

Israel Crossing the Red Sea Exodus 14:21-15:2

"Moses stretched out his hand over the sea" (v. 21). Moses was the messenger of God and his act was the indication to Israel that God was about to do something. God fulfilled His promise. He took special control of the wind and through its movements provided a path for Israel through the waters. Opinion may differ as to the details of this accomplishment, but God controlled the physical features of life for the safety of His people. Why should He not? Men are ever exercising special control over little areas of physical force. God can work along the larger lines of His power.

"The waters were a wall unto them" (v. 22). Different pictures will come to different minds in these words of description. To some the pathway of Israel will be over a shoal of sand made naked by the receding water, while on either side will lie the deeper portions furnishing walls of protection. To others will come the vision of a channel through the waters. The latter seems in keeping with other biblical descriptions of the event. In his song of triumph, Moses says, "The floods stood upright as an heap, and the depths were congealed in the heart of the sea" (Ex. 15:8). The Psalmist also describes the event by saying of God's power, "He made the waters to stand as an heap" (Ps. 78:14). The struggle for naturalism may be carried too far in the interpretation of God's wonder-working.

"The Egyptians pursued and went in after them" (v. 23). That which is the place of safety for the believer may become the place of judgment for the enemies of God.

"The Lord looked unto the hosts of the Egyptians through the pillar of fire and cloud" (vv. 24, 25). The pillar of cloud and fire was the token of God's presence and His banner of light and victory. In the special crisis of Israel's flight, the pillar which was a cloud by day and a fire by night went to the rear of Israel's hosts and was a veil of separation between them and their enemies. To the Egyptians it was darkness, but to Israel a source of

light (vv. 19, 20). It is ever thus. Our relation to God determines whether His truth shall seem a pillar of darkness or a cloud of light. The great doctrine of predestination is a pillar of darkness to unsaved men, but a pillar of light to the redeemed (Rom. 8:29). From the outside a cathedral window is but a blur of darkness. From the inside as we look toward the sun it is a picture of glory. We must be within the cathedral of faith to know the meaning of the window promises of God.

"The Lord overthrew the Egyptians in the midst of the sea" (v. 26-28). Israel was saved when God exercised His special control of the waters. The Egyptians were drowned when God removed His power of special control and allowed the waves under the full swing of gravitation to have their sway. Believers are saved by God's grace and power. Sinners are lost as God allows sin to run its own course.

"Thus the Lord saved Israel that day" (vv. 29, 31). When the work of redemption is complete, it will be known as the work of God. When God's last act of judgment is over, the whole company of the redeemed will realize that God has wrought salvation. There will be no infidel either in heaven or in hell. Israel "believed the Lord and his servant Moses" when faced with the fullness of redemption.

"Then sang Moses and the children of Israel" (vv. 1, 2). God's work of redemption will end with a song. The notes of gladness will cover the wonders of His grace from the hour when with Fatherly love and solicitude He asked Adam in Eden, "Where art thou?" until the last word of welcome from the judgment throne; "Come, ye blessed of my Father."

February 2 The Giving of the Manna Exodus 16:11-18

"Jehovah spake unto Moses" (v. 11). The Bible is not the record of man's attempt to find God, but the record of God's attempt to find man. So often it is said, "The Lord spake," that no room is left for the notion that truth, as we hold it in modern times, is the mere evolution of human thought.

"I have heard the murmurings of the children of Israel" (v. 12). What God should have heard from Israel was the voice of thanksgiving, but Israel was true to human nature. It is easier to murmur than to be thankful.

"Ye shall be filled . . . ye shall know that I am the Lord" (v. 12). God provided a varied menu for Israel, quail for the evening meal and manna for the morning. Both were provided in so miraculous a way as to reveal the hand of God. God still provides our daily bread. "Back of the loaf is the snowy flour, and back of the flour is the mill. And back of the mill is the field and the shower, and the sun and the Father's will."

"At even the quails came up" (v. 13).

In Numbers 11:31-33 we have record of how a wind from the Lord brought quails, and let them fall by the camp of Israel. At this time of overabundance a curse fell on Israel, but in the case before us there is record of a daily blessing.

"Upon the face of the wilderness there lay a small, round thing" (v. 14). Many of the best things in life do not come in masses, but in small divisions. Thus falls the rain and the snow to bless the earth. Life's happiness is made up of a vast number of small blessings.

"This is the bread which the Lord hath given you" (v. 15). The food that Israel ate in the desert was called manna because Israel uttered this interrogation, "What is it?" when they saw the white particles upon the grass. Manna is a type of Christ, the Living Bread, sent down from heaven for the soul. He is also a mystery. No earthly intelligence can fully analyze the nature of Christ.

"Gather of it, every man according to his eating" (v. 16). God arranged that Israel should engage in honest labor to secure food. Doubtless he could have caused the heavenly bread to fall in loaves around their tents, but bread too easily gained is destructive of character. Poultry men always arrange that their fowl must scratch for their food, and hence often scatter the grain where the straw is deep. Man is better when compelled to do some "scratching" for his daily bread. It is significant that God said "Every man," in giving orders for work. The gospel demands honest labor in life, either of head or hand.

"The children of Israel . . . gathered, some more, some less" (v. 17). God granted liberty to Israel in effort to supply their needs. Men are still permitted to make efforts for life's comforts according to tastes and capacities.

"He that gathered much had nothing over" (v. 18). God arranged that there should be no monopolies of the bread supply. He that gathered much with the thought of over-supply found the food spoiled the next day.

"The taste of it was like wafers made with honey" (v. 31). The bread of heaven was sweet to the taste of men. In this it was also a type of God's Word. David sang of God's testimony, "More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honey-comb" (Ps. 19:10).

"Fill an omer of it to be kept for your generations" (v. 32). Memory is one of the important functions of the mind. Without memory we would not recognize ourselves as the beings we were yesterday. Memory enters into faith and hope and love. In David's songs we have strains like these: "For thou hast been a shelter for me, and a strong tower from the enemy, I will abide in thy tabernacle for ever; I will trust in the covert of thy wing." "Because thou hast been my help, therefore in the shadow of thy wings will I rejoice" (Pss. 61:3-4; 63:7).

Missionary Department

THE TRUE MISSIONARY INCENTIVE

Rev. E. J. Pace, Acting Director, Missionary Course, The Moody Bible Institute of Chicago

There is one, and only one, adequate missionary motive in the Christian religion, whether viewed from the angle of the missionary sent, or the church that sends. It is splendidly expressed by the apostle, "The love of Christ constraineth us." (2 Cor. 5:14). No other motive has the dynamic and the staying powers adequate to the terrible testings of our warfare. Appeals to motives that are natural to the human heart, such as pity for the suffering and the needy, loyalty to, and zeal for, a party or a cause, or even the altruistic desire to see the degraded and backward peoples of the earth in possession of the advantages of civilization, all fail in the long run, for the simple reason that they find their response in the shallowness and variability of the human heart. The Augean stables of heathen degradation require more than the trickling rills of natural altruism to cleanse their foulness. The rigors of campaigning in the trench warfare of Christian missions demand a stiffening of resolution beyond the power of party zeal to provide, or mere loyalty to a cause to nerve. The adequate motive must be from God.

And right here is where the Pauline motive is proved adequate, for this "love of Christ" is a supernatural thing. It is not a fire of man's own kindling, nor a flame at the mercy of the winds of circumstance; rather it is the glow in the heart of a believer of that uncreated burning, the infinite love of God.

It is a striking fact that everywhere throughout the New Testament the love of God to man is made to

center in Christ, and not only that, but in Christ at the moment of His supreme sacrifice on Calvary. The Cross is the supreme expression of the love of God. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (1 John 4:10). "For the love of God is shed abroad in our hearts through the Holy Ghost that is given unto us. For when we were yet without strength in due time Christ died for the ungodly" (Rom. 5:5, 6). "But God commendeth his love toward us, in that while we were yet sinners, Christ died for us. (v. 8). "The love of Christ constraineth us, for we thus judge that if one died for all, then all died, and he died for all that they which live should not henceforth live unto themselves, but unto him which died for them and rose again" (2 Cor. 5:14, 15).

John Wesley came to the shores of America in 1736, a missionary to Georgia. His zeal was fiery, his industry indefatigable, his success nil. On the way over the vessel encountered a terrific storm. Everyone was in terror of the ship's sinking, except a band of Moravian missionaries, who through it all sang hymns of praise to God

in perfect equanimity of soul. Wesley was so struck with their strange behavior that he asked the reason. They replied by asking him if he had ever trusted in Jesus as his Saviour. He believed that Jesus died on the Cross for mankind. "But did he die for you?" Wesley was not sure, nor could he bring himself, at their bidding, to throw himself upon Christ for redemption. His labors in America were barren of results, save in bitterness of spirit and discord. He went home after a few years a litigant in court, due to the rashness of his zeal. When he landed in London he went to visit the



God Save the Mission Field From Such as This

Moravian bishop who led him to see, for the first time in his life, the fact of God's reconciliation through the blood of Christ. No wonder he experienced a "strange warmth within." Beholding the love of God in Christ Jesus as manifested on the Cross, the great Methodist revival was born, and when it finally reached the shores of America, behold the sweep of the movement!

But we are reminded by many a religious writer and preacher of today that such a thing as atonement by the blood of the Son of God has long since been relegated to the scrapheap; that such things "represent a day that is past and gone." We are more scientific and psychological now, since we have discovered a spark of divinity in the soul of every human being, that needs only to be fanned and lo, redemption is at hand! "Religious education" has become shibboleth now. The doctrine of the Cross is too gruesome for our dilettante taste, and all the while there fades away all sense of the supernatural, and man is left with his own schemes of social service, moral uplift, and redemption by legislation. We heard one such, not a great while ago, proclaim from the pulpit in most glowing terms of eulogium the praises of the new Christ he had found. He so far transcended the Christ of tradition as not to be recognized as the same. But his promises fell dismally short, and after turning to a quaking bog the "impregnable rock of Holy Scripture," he left us barely three chapters we could stand on with any sense of security, and they were Matthew's account of the Sermon on the Mount, and the Christ of his eulogium, Joseph's son!

The cause of missions dies away to gray ashes in the individual and the church that forsakes the Cross; that seeks in another and merely human motive the driving power to sustain it. God fend the mission fields of the earth from such, yes, and the pulpits of our own beloved homeland from these "enemies of the cross of Christ," who "would pervert the gospel of Christ," and cut the nerve of all effective missionary endeavor.

"Wilt thou not revive us again, that thy people may rejoice in thee?" (Ps. 85:6).

A MOSLEM STRIKE AGAINST POLYGAMY

A strike against polygamy on the part of Moslem women would be an interesting situation. It may come to pass. Already they are seeking emancipation and are holding conventions. At a recent "All-India Moslem Ladies' Conference," at Lahore, the Moslem women issued an emphatic manifesto against polygamous marriages. For centuries they have endured the wrongs thrust upon them by the Prophet, but now they are beginning to see a light. The delegates at Lahore not only signed a manifesto setting forth the evils of polygamous marriages, but they also

bound themselves not to give their daughters in marriage to any man who already had a wife.

"The Indian Social Reformer," although the editor is not a Christian, commenting editorially praises the women for their stand. While many men opposed the manifesto, instead of ordering the women back to seclusion, they discussed the question with them through the medium of the press. They pointed out that the Koran permits a believer to have four wives. The women of the conference replied that this was only to check the wild license of earlier days and that the Prophet's real ideal was monogamy. The true emancipation will come when these women see Jesus Christ as the light of the world. —"The Missionary Review of the World."

The following reasons for being thankful were thought out and written down by a twelve-year-old Armenian girl at the Refugee Camp, Port Said:

1. "In the first place, I am grateful to God for giving me a mind, because without that I could not think, or learn anything, neither could I tell Him of my gratitude for all the many blessings He has given me."
2. "I am thankful because He has given me parents. When I am in trouble they help me."
3. "I am thankful to Him because He helped us flee to the mountains, and helped us out of all our troubles."
4. "I am thankful because when the Turks attacked us our Father saved us from their hands."
5. "I am thankful because God sent some ships and rescued us from danger."
6. "I am thankful because after God brought us here He moved the hearts of many races, Americans, English, Europeans and other nations to serve us in many ways. They opened schools, and gave us clothing and many other things."
7. "I am thankful because when the German aeroplanes came God saved us from harm."
8. "I am thankful because when the tempter comes to tempt us God saves us from him."
9. "I am thankful because God never forges us, and He will help us resist temptation."
10. "I am thankful because God always gives us food. We ought to thank him each time before eating."

"I warn you that it will go hard with you when your Lord comes to reckon with you, if He finds your wealth hoarded up in needless accumulations instead of being sacredly devoted to giving the gospel to the lost."—Dr. A. J. Gordon.

Two hundred and fourteen new foreign missionaries are immediately needed and urgently sought to meet emergent opportunities in mission fields of Disciples of Christ.—"Missionary Tidings."

For Sermon and Scrap Book

THE UNCERTAINTY OF LIFE

"Take ye heed, watch and pray; for ye know not when the time is."—Mark 13:33.

I. The Fact of Life's Uncertainty.

Two kindred facts first claim attention. These are:

1. The certainty of death. Man is born to die. Nature teaches him that his end will come.
2. The nearness of death. Man must die soon. How soon he cannot tell.
 - a. Men are called to their account in the midst of their worldly business. Their employment may be laudable, their aims good, their motives right. But, when "the time" arrives, they must leave all.
 - b. Men are also taken in the very act of sin and rebellion against God. The Scriptures furnish instances of the sudden doom of those who were in rebellion; the contemporaries of Noah, the fellow-townsmen of Lot, Korah, and his companions.
 - c. Not only the wicked are liable to sudden death. No degree of morality, faith, or holiness can shield from the stroke. Many good men have even desired to go suddenly. The first death was the sudden call of righteous Abel.

II. The Plain Practical Duty Which It Teaches.

1. To "take ye heed." Many are heedless and unprepared to die. This heedlessness arises from the absorbing nature of earthly riches, idleness, ignorance. Heedlessness will cause you to miss heaven. It will land you in the place of torment.
2. "Watch and pray." Live habitually prepared for your end. Observe these three things:
 - (1) Habitually believe in Christ. All preparation for eternity lies there. Christ is all in all.
 - (2) Habitually commune with God. Communion with God takes place with conversion. Adoption gives us connection and opens the intercourse between the soul and God.
 - (3) Habitually aim at Christian consistency. We owe duty both to God and man. Religion must begin with God; it must extend to society.

Here is a warning to those who are neither watching nor praying. Here is a reproof to the

lukewarm professor and the backslider. Here is encouragement to the earnest, expectant, watching believer.—J Burns.

AN ADDRESS TO CHILDREN

Psalm 34:11

- I. The Request.
 1. Made to children.
 2. Made for them to hearken.
- II. The Promise Made. "I will teach you the fear of the Lord."
 1. In what teaching consists. A guilty and filial fear. The former, Cain and Belshazzar had. The latter, fear of offending Him.
 2. Why you should fear Him.
 - (1) He ought to be feared for He can raise to heaven, or sink to hell.
 - (2) He commanded you to fear Him (Ps. 33:8; Rev. 14:7).
 - (3) Angels fear Him. Faces covered in worship.
 - (4) All good men have been God-fearing.
 3. The advantages of fearing God. No want; an angel encampment.
 4. How to obtain the fear of the Lord. Read His Word; pray daily; avoid evil companions and trust in His Holy Spirit.
 5. What will happen if you do not fear Him. You will when too late be objects of His displeasure; and perish forever.

—J. Burns.

A NEW YEAR DUTY

"Let us go on to perfection."—Heb. 6:1.

Every year is a fresh beginning.

I. Let us "go on" to more knowledge. Christian knowledge lies at the foundation of Christian character. "Desire the sincere milk of the word, that ye may grow thereby."

II. Let us "go on" to richer experiences. Know, and you will feel. Feel, and you will pray. Every day of the new year could be made to bring us richer experiences of every Christian delight.

III. Let us "go on" to higher attainments. Pray, and you will aspire. First principles are important, but there are things still higher and nobler to attain—personal intimacy with Christ, the indwelling of the Holy Ghost, power in prayer, growing sensitiveness to sin—into the mystery of things like these the Christian should be stirred with a noble discontent to enter.

IV. Let us "go on" to a larger usefulness. Know, and you will feel. Feel, and you will pray. Pray, and you will aspire. Aspire, and you will work. Let us work for God as never before this coming year.—Selected.

THE SHUNAMMITE (2 Kings 4) A Great Woman (verse 8)

1. Her hospitality (v. 8).
"She constrained him to eat bread."
2. Her penetration (v. 9).
"I perceive that this is a holy man of God."
3. Her humility (v. 13).
"I dwell among mine own people."
4. Her urgency (v. 24).
"Slack not thy riding for me."
5. Her complacency (v. 26).
"It is well."
6. Her importunity (v. 30).
"I will not leave thee."
7. Her gratitude (v. 37).
"She fell at his feet."

—T. B.

TESTING GOD'S SAINTS

Psalm 16:2. Examine, prove, try. Three-fold testing—Touch, smell, fire.

1. Whom God Tests—
 - (a) The righteous.—Ps. 11:5.
 - (b) Whom He loves.—Heb. 12:6.
 Illustration—Joseph, Gen. 45:5,8; Ps. 105:17.
2. Why God Tests—
 - (a) For our profit.—Heb. 12:10.
 - (b) For the enrichment of our fellowship.
—1 Pet. 4:12, 13.
 - (c) That we might learn our own hearts.—
Deut. 8:2.
 - (d) That He might prepare us for blessing.
—Deut. 8:16.
 - (e) That our faith might be to His praise,
honor, and glory.—1 Pet. 1:7.
3. How God Tests—
 - (a) By trying our faith.—Gen. 22:1; Heb. 11:17; Matt. 15:22-28.
 - (b) By manifold temptations.—1 Pet. 1:6.
 - (c) By a furnace of affliction.—Isa. 48:10.
4. How We Should Behave Under The Testing—
 - (a) In submission.—Heb. 12:9.
 - (b) By glorying in it.—Rom. 5:3.
5. Its Blessed Results—
Peaceable fruit of righteousness to the ex-
orcised heart.—Heb. 12:11.

—G. Hyde.

THE HEART, NOT THE HEAD

A brilliant lawyer in New York some time ago spoke to a prominent minister of that city asking him if he really believed that Christ rose from the dead. The minister replied that he did, and asked the privilege of presenting the proof to the lawyer. The lawyer took the material offered in proof away and studied it. He returned to the minister and said: "I am convinced that Jesus really did rise from the dead. But—" he then added, "I'm no nearer being a Christian than I was before. I thought the difficulty was with my head. I find that it is really with my heart."—"The Fundamentals."

THE LORD'S SUPPER A MEMORIAL "TILL HE COME"

1 Corinthians 11:26

1. In remembrance of me—from the Cross to glory (Luke 22:19; 24:26).
2. Me, the crucified One, "who his own self bare our sins in his own body on the tree" (1 Pet. 2:24).
3. Me, the risen One. "He was raised for our justification" (Rom. 4:25).
4. Me, the ascended One, "now in the presence of God for us" (Heb. 9:24; 1:3).
5. Me, the living One. "He ever liveth to make intercession for us" (Heb. 7:25).
6. Me, the coming One. "I will come again, and receive you unto myself" (John 14:3; Heb. 9:28).

"HE CARES"

"In all their affliction he was afflicted."—(Isa. 63:9). Do not keep this sacred thought of Christ's companionship in sorrow for the larger trials of life. If the mote in the eye be large enough to annoy you it is large enough to bring out His sympathy; and if the grief be too small for Him to compassionate and share it is too small for you to be troubled by it.—Alexander Maclaren.

A NEW YEAR'S WISH

"The Lord bless thee, and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace."—Num. 6:24-26.

God bless thee and keep thee thro' the coming days,

Give to thy service here His rich increase,
Make His light shine yet brighter on thy ways,
And crown thee with His own abiding peace!

Cause thee to prove His all-sufficient grace,
The fulness of His Spirit's power bestow;
Supply the daily strength to run the race,
And teach thee His blest will to do and know!

Grant thee His presence felt, in woe and weal,
And evermore His joy—all joys above;
Speak to thine heart more clearly and reveal
The heights and depths of His unfathomed love!

God bless and keep thee thro' the heat of day,
Beneath His shield safe-sheltered from all harm,
And when the hours of toil have passed away,
Grant a bright eventide, and sunset calm!

Then, when all fleeting years of time are gone—
Their joys are sorrows as a watch of night—
With the fair sunrise of a summer morn
Shall dawn the glory of eternal light.

—J. H. S., in "The Christian."

THE STAFF

I have a staff to prop my way
As I plod onward through the day;
And if by stony paths I fare
I lean on it—the Staff of Prayer.

If so be I must toil and scale
The heights that frown above the vale,
It aids my lagging footsteps there;
It buoys my heart—the Staff of Prayer.

It is my comrade and my friend,
And so shall be until the end
Of every mortal coil and care,
Staff of my soul—the Staff of Prayer.
—Clinton Scollard in "The Churchman."

WHERE DO YOU STAND?

The belief which is mere intellectual conviction has never saved a man yet, but the belief which means the surrender of the whole life to Christ is the belief which brings life and salvation. Two boys stood on the edge of a frozen pond. One of them said to the other, "Billy, I believe it will bear." "Do you?" said the other. "Yes." "Then get on." "No," said he; "no, I don't want to." "Then," said the other, "you don't believe it will bear." He was right. If a man stands outside the finished work of Christ, and says, "I believe that; I believe its philosophy; I believe that is enough to save a man," that man is never saved.—"Northfield Echoes."

THE DEVIL'S BEST TOOL

It was once announced that the devil was going out of business and would offer all tools for sale to whoever would pay his price. On the night of the sale they were all attractively displayed, and a bad looking lot they were—Malice, Hatred, Envy, Jealousy, Sensuality, and Deceit, and all the other implements of evil were spread out, each marked with its price. Apart from the rest lay a harmless-looking wedge-shaped tool, much worn and priced higher than any of them.

Some one asked the devil what it was.

"That's Discouragement," was the reply.

"Why do you have it priced so high?"

"Because," replied he, "it is more useful to me than any of the others. I can pry open and get inside a man's consciousness with that when I could not get near him with any of the others, and when once inside I can use him in whatever way suits me best. It is so much worn because I use it with nearly everybody as very few people yet know it belongs to me."

It hardly need be added that the devil's price of Discouragement was so high that it was never sold. He is still using it.—Selected.

CHRIST-I-ANITY?

Christian workers are divided into two classes, and the class to which they belong can be determined by the way they spell the word Christianity. The first class, and a large one, is always sensitive about their rights, their position; in short, themselves. They spell the word thus: Christ-I-anity. The great capital I stands out so prominently in all their efforts that self seems the subject and substance of all their thoughts. But there is another class, and these are no less marked. They have learned the power and the spirit of the apostle who wrote, "Not I, but Christ," and they spell the word CHRIST-ianity. Their life, their testimony, their service, all point to a person, and there is no doubt as to the person.

Reader, how do you spell the word?—W. P. Mackay.

ARE THESE REQUIREMENTS TOO EX-
ACTING?

**Resolution Informally Approved by the
Presbyterian Church of the Covenant,
of Lower Merion, at Cynwyd, Pa., at Con-
gregational Meeting, September 29, 1918**

Inasmuch as the Presbyterian Church of the Covenant, of Lower Merion, at Cynwyd, Pa., has been blessed by the pastorate and preaching of a minister who has been true to "the faith which was once for all delivered unto the saints" (Jude 3); and

Inasmuch as many Presbyterian ministers and various seminaries no longer believe and teach the fundamentals of the historic faith of the evangelical Christian church and of the Presbyterian denomination; therefore,

Be It Resolved that this church instruct its committee appointed to take up the matter of securing a new pastor, that it bring before this church as candidates for the pastorate only such men as will express in writing their personal belief in the following fundamentals of the Christian faith:

1. The unique, inspired authority and infallibility of the entire Bible in every part as the Word of God.
2. The lost condition of all men by nature, as the result of Adam's fall.
3. The deity of Jesus Christ, different in kind as well as in degree from any so-called "divinity" of man.
4. The virgin birth of Jesus Christ.
5. Redemption for men only by faith in Christ and His finished work, who by His death became man's Saviour by becoming man's Substitute, receiving in Himself the penalty of man's sin and the necessary and holy wrath of God against sin.
6. The resurrection of the body of Christ and of all men.
7. The personality of the Holy Spirit.

The Evangelistic Field

SUGGESTIONS TO OUR CORRESPONDENTS

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 10th of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—Editors.

Chester Birch took time from his work at Camp Custer to attend a memorial service in the Opera House at White, S. D., under the direction of the Presbyterian Church.

The Vom Bruch Party closed a two weeks meeting at the Kimball Avenue Evangelical Church, Chicago, with 82 decisions. They are now in union meetings at Webster, N. Y.

H. P. Dunlop and wife report the power of the gospel of Christ is being manifested in a marked way in a sweeping revival at Ecorse, Mich., in which scores of persons are being converted.

The Morning Star Mission, Joliet, Ill., sends a report stating God has wonderfully blessed the work of the mission. They report 449 conversions during the past year. P. H. McCarthy is superintendent.

Dr. Charles T. Wheeler conducted evangelistic services at Fort Sam Houston, at Kelly Field, Camp Funston and Camp Grant during December, and will tour Canada for the deferred Salvation Army War Work Campaign during January.

The Rock Island Rescue Mission, Rock Island, Ill., of which G. O. Rogers is superintendent, has issued the second annual report. There were 215 confessed conversions during the year. The total expenses were \$2,007, and the treasurer closed the books with a balance of \$323 on hand.

The People's Rescue Mission, Rochester, N. Y., has issued its twenty-ninth annual report. Albert E. Hines is superintendent. In the review of the year's work, it is stated that the war interfered somewhat with the plans of the work by taking away the younger element, who were in evidence about the buildings. Much of the work is necessarily of a social nature, but the spiritual end has been successful. The mission has lost by death, Prof. Joseph Henry Gilmore, Ph. D., who was one of the incorporators, and

a member of the Board of Trustees since 1896, and for twenty years was president. The current expenses for the year were \$20,730.54.

The Franklin-Leonard Evangelistic Party writes: "We are just closing a meeting at Curlew, Ia., in which God is moving in power upon the hearts of the people. For three weeks the evangelist was laid aside by the 'flu,' but a faithful evangelistic pastor did the preaching, thus keeping things going. In spite of many obstacles and difficulties, God has granted us a gracious victory, to the praise of His name."

Joseph W. Hakes writes: "I am glad to report for the January issue regarding the three weeks campaign I have just closed. It was the most successful campaign I have had. It was a single church surrounded by superstition and error. There were 138 saved. Many young people were restored and the entire church was revived. Praise God it all came in answer to prayer. The services I was to hold at Stottville, N. Y., and Stockport, N. Y., were postponed because of the epidemic. I will be at Keyport, N. J., Dec. 31-Jan. 26."

FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointments in their prayers.

William Asher—Y. M. C. A., Amato, N. J.
J. V. Baird—Y. M. C. A., Camp Funston.
Berge Sisters—Dec. 29, Johnstown, Pa.; Jan. 19, Asbury Park, N. J.; Feb. 9, Ocean City, N. J.; Mch. 2, Baltimore, Md.
W. E. Bilyeu—Y. M. C. A., Camp Cody.
F. J. Balmont—Y. M. C. A.,
Chester Birch—Y. M. C. A., Camp Custer.
A. M. Bruner—Y. M. C. A., Camp Zachary Taylor.
Claire V. Bryan—Y. M. C. A., France.
Steve Burke and Harry Dixon Loes—Jan., Cameron, Mo.; Feb., Otterville, Mo.; March, Wellsville, Kan.
H. C. Clase—War Work, Camp Custer.
Harold R. Coffin—Y. M. C. A., France.
W. H. Collisson—Y. M. C. A., Fortress Monroe, Old Point Comfort.
E. G. Conner—Dec. 29, Mt. Blanchard, O.
O. L. Cotterell—Jan., Martinsburg, W. Va.; Feb., Pierson, Ia.; March, Fall River, Kan.
A. B. Davidson—Y. M. C. A., England.
John M. Dean—Chaplain.
E. R. Dow—Y. M. C. A., France.
Dr. and Mrs. H. P. Dunlop—Dec. 29-Jan. 12, Marcellus, Mich.
John H. Elliott—Y. M. C. A., various camps.
John W. Erskine-Brewar Party—Jan. 1-19, Cedar Springs, Mich.; Jan. 22-Feb. 9, Lake City, Mich.; Feb. 12-March 2, Marcellus, O.
C. E. Faust—Y. M. C. A., Fort Oglethorpe.
A. J. Fitt—Y. M. C. A., Camp Logan.
Franklin-Leonard Evangelistic Party—Jan. 5, Massena, Ia.
R. W. Frary—Y. M. C. A., Great Lakes, Ill.
S. G. Fraser—Y. M. C. A., McCook Field.
A. D. George—Y. M. C. A., France.
Roy Gourley—Y. M. C. A., Nitro, W. Va.
R. A. Hadden—Y. M. C. A., Camp Kearney.
Joseph W. Hakes—Dec. 7-21, Stottville, N. Y.; Dec. 31-Jan. 26, Keyport, N. J.
E. C. Harding—Y. M. C. A., Chanute Field.
R. G. Heddon—Y. M. C. A., France.
W. H. Hudgins—Y. M. C. A. (in training).

Tilman Hobson and Miss Loretta Hobson—Special campaign in Army Camps in California.

Harry James—Y. M. C. A., Columbus, O.

Loren G. Jones—Y. M. C. A., Camp Gordon.

F. O. Kelley—Y. M. C. A., Italy.

F. F. Leonard—Y. M. C. A., Camp Meade.

John M. Linden—Salvation Army campaign, Ottawa, Canada, until Feb. 8; Feb. 19-Mch. 9, Hillsboro, Ore.; Mch. 12-30, Tulare, Cal.

Frank E. Lindgren—Feb., Humboldt, Ia.

Eva R. Ludgate—Battalion of Prayer, New York City.

J. C. Ludgate—Y. M. C. A., overseas.

Milford H. Lyon—Y. M. C. A., various camps.

A. R. Lytle—Y. M. C. A., Camp Grant.

A. S. Magann—Salvation Army Campaign, Wisconsin.

H. J. Magonigal—Jan. 4, Hagerstown, Md.; Jan. 19, Port Republic, N. J.; Feb. 2, Florence, N. J.; Feb. 23, Preston, Md.

J. W. Mahood—Dec. Ottawa, Ill.; Jan., Williamsport, Pa.

T. G. Makin—Y. M. C. A., Camp McClellan.

Wm. McEwan—War Work, various camps.

Geo. A. McLeod—Y. M. C. A., various camps.

J. B. McMin—Y. M. C. A., France.

W. C. Mealing and wife—Jan. 5, Reading, Pa.; Feb., Millville, N. J.; Mch., Lancaster, Pa.; Apr., Halifax, Pa.

George E. Moody—Y. M. C. A. (in training).

W. C. Moorman—Dec. 29-Jan. 19, Silver Lake, Kan.

Earle Naftzger—Y. M. C. A., France.

P. C. Nelson—Y. M. C. A., Camp Custer.

O. A. Newlin party—Feb. 9, Bellefontaine, O., Mch. 9, Cambridge, O.

J. A. Nipper—Y. M. C. A., various camps.

Sara C. Palmer Party—Jan., Juniata, Pa.; Feb., Flint, Mich.

L. K. Peacock—Y. M. C. A., Camp Dix.

L. F. Peckham—Y. M. C. A., Camp Kearney.

Grace Sutton Powell—Y. W. C. A., Texas.

E. B. Pratt—Y. M. C. A., France.

W. A. Pugsley—Jan., Fabius, N. Y.

Fred W. Rapp—Y. M. C. A., Fort Sill.

Milton S. Rees—Jan., San Diego, Cal.

Homer Rodeheaver—Y. M. C. A., France.

R. M. Sands—Y. M. C. A., Camp Grant.

Harold F. Sayles—Until Jan. 12, Marion, Mich.; Jan. 19-Feb. 2, Grand Rapids, Mich.; Feb. 9-23, Berrien Springs, Mich.; Mch. 2-16, Otsego, Mich.; Mch. 23-Apr. 6, Irving, Ill.; Apr. 13-27, Woodland, Mich.

Myrtle Saylor and singer—Jan., Kalona, Ia.; Feb., Oxford, Ia.; Mch., Sully, Ia.

J. H. Sawtelle—Y. M. C. A., Great Lakes.

Roud Shaw—Y. M. C. A., France.

M. B. Simmons—Y. M. C. A., Camp Kearney.

C. C. Smith—Y. M. C. A.

D. L. Spooner—Y. M. C. A., New Brunswick, N. J.

Lee Starke—Jan., Baltimore, Md.

George T. Stephens Party—Jan. 5, Decatur, Ind.; Feb. 9, Indianapolis, Ind.

Harold L. Stephens—Jan. and Feb., Lethbridge, Ontario.

H. E. Storrs—Y. M. C. A., various camps.

F. J. Thomas—Y. M. C. A. (in training).

George Trimby—Y. M. C. A., Camp Dodge.

Melvin E. Trotter—Y. M. C. A., various camps.

Thomas P. Ullom—Y. M. C. A., Camp Gordon.

Ray G. Upson—Y. M. C. A., Nitro, W. Va.

C. R. L. Vawter—Jan., Wenatchee, Wash.; Feb., Dayton, Wash.

Vom Bruch Party—Jan., Chicago, Ill.; Feb., Grand Rapids, Mich.

L. A. Wegner—Y. M. C. A., Camp Custer.

C. F. Weigle—Jan. 12-26, Crescent City, Fla.; Feb. 2-16, Sebring, Fla.

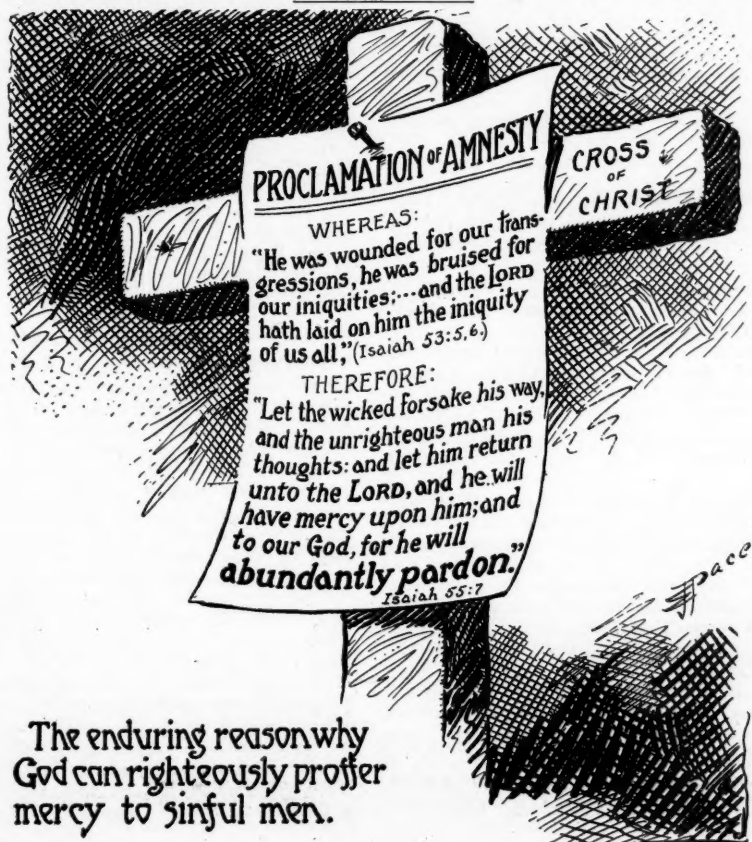
Charles T. Wheeler—Jan., Salvation Army campaign, Canada.

A. R. Willig—Y. M. C. A.

M. B. Williams—Y. M. C. A., various camps.

R. Hayes Willis—Y. M. C. A., Camp Grant.

Parley E. Zartman—Y. M. C. A., Camp Custer.



The enduring reason why
God can righteously proffer
mercy to sinful men.

The Moody Bible Institute of Chicago

RECENT SPECIAL SPEAKERS

Nov. 7—C. L. Ogilvie, Peking University, Peking, China.

Nov. 12, 17, 24, 28, Dec. 3—Rev. A. M. Cunningham, missionary to North China.

Nov. 13—Mr. W. M. Danner, American Secretary of the Mission to Lepers.

Nov. 14—Robert E. Johnson, Evangelist.

Nov. 15, 20, 21—Miss Sara E. Palmer, Evangelist, Chicago, Ill.

Nov. 16—Miss Emma Silver, missionary, Shanghai, China.

Nov. 17, Dec. 8—Mrs. A. M. Cunningham, missionary to North China.

Nov. 19—Dr. S. E. Long, pastor of the First U. B. Church, Decatur, Ill.

Nov. 21—M. A. de Sherbinin, Chicago Tract Society.

Nov. 28—Miss Nelle Naylor, missionary, India.

Nov. 29—Dr. O. R. Palmer, assistant director of the African Inland Mission, Philadelphia, Pa.

Nov. 29—Miss Mary M. Haskell, missionary, Bulgaria.

Dec. 5, 6—Mr. William H. Henderson, Shantymen's Christian Association of the U. S.

RECENT FACULTY ENGAGEMENTS

Dr. Gray: Two addresses at New York City.
Dr. Fitzwater: Bible Conference, Muskogee, Okla.

Mr. Gosnell: Bible Class, City Rescue Mission, and Y. M. C. A. at Grand Rapids, Mich.; Marcy Center, Chicago.

Dr. Ralston: First Presbyterian Church, Elkhart, Ind.; Second Reformed Church, Chicago.

Mr. Ketchum: Pacific Garden Mission; Great Lakes Naval Training Station; Englewood Swedish Baptist Church; Berry Memorial Methodist Church; North Shore Congregational Church.

Dr. Russell: Third U. P. Church, Pittsburgh, Pa.; Park Manor Congregational Church; Swedish Mission Meeting; Presbyterian Church, Elkhart, Ind., 20th Anniversary of the New Covenant Mission, Pittsburgh, Pa.

Mr. Pace: Second U. P. Church, Crerar Memorial Church; Centenary M. E. Church; Presbyterian Church, Elkhart, Ind.; United Brethren Church, Janesville, Wis.

MRS. SARAH B. CAPRON

Just as the magazine was going to press word came from the daughter of Mrs. Sarah B. Capron that she passed away peacefully at Poughkeepsie, N. Y., on December fifteenth.

Mrs. Capron was the first superintendent of women and left an impress on the life of the Institute which has not been effaced for these more than thirty years. A more appropriate sketch of her life and work will appear in a later issue.

"INASMUCH"

Every day during the two weeks when the influenza scourge was at its height in Chicago groups of the women students gave their afternoons to the stricken families in the Jewish and Italian districts surrounding the Marcy Center Settlement. As many as 75 went out in groups of six every day. Their work was chiefly to carry soup, sandwiches and other needed delicacies to the sick who had no one to care for them. Some 26 families were regularly cared for in this way and calls were made to at least 175 homes.

Two students, both nurses, were asked to give up their classes at the Institute temporarily, and stay at Marcy Center, ready for any call. They did so, and the calls came incessantly, day and night. It was a long, hard strain relieving the suffering, watching with the dying and comforting the bereaved. Miss Heisted, the superintendent, said: "I marvel at the endurance of these young girls. I can attribute it to nothing but the prayers of the friends at the Institute. That is what has carried us through this fearful time. We never could have gotten along without the Institute women. They have done wonderful work."

THANKSGIVING DAY

Thanksgiving was one of the happiest of days for the big Institute family, and in one respect the most notable in the history of the Institute. For the first time the students of the Evening Classes joined in the festivities, having been invited to participate in the program for the afternoon and evening, including the fellowship supper. Several hundred were present, and in the interval between supper and the evening meeting were conducted in groups on a tour through the Institute directed by Mr. Gaylord.

The members of the Institute Council and their families had dinner with the day students. Then followed delightful recreation in various forms and different places for everybody, including the children; a musicale and a patriotic program in the Auditorium, closing with an inspiring address by the Rev. Otis G. Dale, D. D., on "The Call of a Higher Patriotism," and last of all, a devotional service led by Mr. Gosnell. This, given chiefly to testimonies, was in truth a taste of "glory over yonder."

Earlier in the day greetings were exchanged by wire with Dr. and Mrs. Gray, absent in New York, to the regret of all.

Miss Edna Johnson was the efficient chairman of the committee of arrangements.

OUR HEATING PLANT

Last fall the United States Fuel Administration made a careful investigation of all heating and lighting plants throughout the country to see if they were running economically and efficiently in order to conserve fuel. Questionnaires were sent out covering the general working conditions of the plants, and later an inspection was made by the Government. The inspection of the plant of the Moody Bible Institute elicited the report that it was kept in first-class order, for which it was given a rating of 96 per cent.

A SPECIAL INSTRUCTOR FOR ITALIAN STUDENTS.

Special classes to prepare Italian-speaking students for work among Italians have been under consideration by the Institute for some time. A beginning along this line will be made in the winter term by the introduction of classes in Italian grammar. These will be taught by the Rev. Peter A. Fant, pastor of the First Presbyterian Church of Chicago. Mr. Fant was a priest of the Roman Catholic Church in Italy for nine or ten years. He left the church because dissatisfied, although at the time he knew nothing better. Several years later, in 1904, he heard the Gospel in Rome and experienced the new birth. He has been working in Chicago since 1914, and is highly endorsed by the Church Extension Board of the Presbytery of Chicago.

ASSISTANT TO MISS GAYMON

Mrs. W. L. Rugg has been engaged to assist Miss Gaymon in teaching Domestic Economy and Manual Arts in the Day and Evening Classes of the Institute. She is a graduate of the State Normal School at Maryville, Mo., to which she returned, after further study at Ames Agricultural College, as assistant in Domestic Science. She has taught, also, in the grammar and high schools of Iowa and Missouri.

Mrs. Rugg entered the Institute in the fall of 1917 and while still a student taught Domestic Science in the Women's Guild, conducted for the benefit of the wives of enrolled students. During the Summer Term she assisted in the classes in sewing and cookery in the Institute, and her satisfactory service led to the call to devote her full time to this work.



Mrs. W. L. Rugg

In addition to teaching she will assist in the supervision of the fellowship supper of the Evening Classes. Mrs. Rugg possesses that love for souls necessary to give the proper perspective in teaching Domestic Economy and Manual Arts.

ASSISTANT SECRETARY AND REGISTRAR

Miss Alma Florence Rader, August '15, who has been aiding in the office of Dr. Fitzwater during the Fall Term, has now been made Assistant Secretary and Registrar.

Following her graduation three and a half years ago, she accepted the call of the Presbyterian Board of Foreign Missions for work in Allahabad, India, but after eighteen months of service was obliged to return on account of ill health. She is now entirely restored, however, and is very happy and useful in her new and important position.



Miss Alma Florence Rader

WAR WORK PERSONALIA

Raymond W. Frary, '05, writes of the good being accomplished by the Y. M. C. A. Sunday Bible classes at Great Lakes.

Word has come of the safe arrival in France of Miss Alice E. Foster, '18, who is in Salvation Army War Work.

Harold L. Lundquist, '18, with the medical corps at Camp Grant, reports many opportunities for service, and asks for prayers.

Charles O. Miller, '16, is now assistant Y. M. C. A. Secretary and Camp Song Leader at the Receiving Ship, Commonwealth Pier, Boston, Mass. He asks for prayer that he may be used in winning men to Christ.

L. A. Wegner, '08, first reported for Army Y. M. C. A. work at the "Overseas" music School, Columbia University, where, after taking the course, he assisted in teaching. From there he was sent successively to Blue Ridge, N. C.; Camp Hancock, Ga.; New York City, and finally to Camp Custer, Mich., where he is secretary and teacher of the Y. M. C. A. Song Leaders' School. He says: "The training I received in the Music Department of the M. B. I. has been the greatest help to me, and I fear I never would have been able to qualify for my present position without it." He asks the prayers of the Institute family.

An article in "Trench and Camp" by W. E. Bilyeu, '15, in Y. M. C. A. work at Camp Cody,

N. M., says in part: "During the period of quiet when new men were not brought into camp because of the influenza epidemic, ten restless Y. M. C. A. men went out to the farms and saved about 52,000 pounds of tomatoes, a large quantity of beans, etc., for the farmers, and made for the 'Y' the neat little sum of \$150. The farmers far and near were loud in our praise."

Spr. H. Pritchard, '18, with the Canadian Railway Troops in France, wrote September 22 of the strenuous life in constructing narrow gauge railways just back of the front line trenches. He asks for prayer for himself and for his mother that she may live to see her three sons home from the front.

Paul Hartman, '18, who was assigned to the Tank Corps at Camp Colt, Gettysburg, Pa., and was ready with his company to go overseas, missed sailing by four hours on account of the signing of the armistice. The Tank Corps men are rated the highest in the army. Mr. Hartman was much disappointed but has returned to the Institute to continue his course, having been discharged December 9.

Roy J. Stewart, '18, A. E. F., France, wrote October 2 in part: "We are living just now in a concrete dugout built by the enemy and can keep warm at night. We do not often have such a good place. Often we sleep out in the open and get the benefit of a shower in the middle of the night. We do not stay long at any one place as we have to keep following up the enemy. I was pleased to hear of the students doing all they can to help the Institute financially. I told one of my friends about the school and he is sending 15 francs (\$3) which is included in the \$25 I am sending you through the New York branch of the Y. M. C. A. It is a pleasure to have a part in such a great work. We are all anxious to get back home again. . . . I wish I could have a cup of coffee like Mrs. Russell used to serve at the Union Bible Class lunch."

The check for the \$25 was received a few days ago.



PERSONALIA

Miss Tillie Bergh, an employe of the Institute for nearly eight years as stenographer and assistant to the Superintendent of Men, left November 5, to go to France as a Salvation Army worker. The men students of the Institute presented her with a fine traveling bag.

William L. Lightfoot, '13, was recently transferred from Hale Center, Tex., to the First M. E. church, South Throckmorton, Tex.

Rev. James Hall, '09, for five years pastor of a Baptist church in Columbus, O., is now taking the English theological course at McMaster University, Toronto, Canada. He expects to complete it in 1919.

Kenneth Mackenzie, August '17, is on his way to India, under the mission board of the American United Presbyterian Church.

Edick A. Anderson, '17, is stationed at Kalona, Ia., as pastor of two churches, one rural. He writes: "I thank God for the training received at dear old Moody. We have a great work before us here. Will you pray for us?"

Miss Zoa E. French, '16, formerly pastor's assistant of the First Presbyterian Church, Macomb, Ill., is now Y. M. C. A. Community Secretary at Farr and Walsen, Colo., two coal camps. She is leader of the Camp Fire and Blue Bird Girls' Clubs, organizing the women and girls into classes for English, home nursing, sewing, etc.

Rev. Dwight K. Sailor, '17, was recently appointed pastor of the Oquawka, Ill., circuit by Bishop Quayle. He says: "The education I received at old M. B. I. is proving its value beyond expression."

William A. Vroman, '16, writes from Flag Pond, Tenn., of his work in the mountain country where he has had charge the past two years of two organized churches and two mission stations. He was married in May to Miss Elsie M. Chapin, '16, and in October was ordained in the Presbyterian church. He says it was his Institute training which enabled him to pass his ordination examination with its high requirements.

Mr. and Mrs. A. W. Farnham, '12, are located temporarily at Vermilion, Ill.

Joseph Oliffe Richmond, '17, has been called to the pastorate of the Baptist church, Bladensburg, O.

Rev. Homer Stanley Morgan, '14, is a student of the Gordon Bible College, Boston, Mass., and pastor of the Baptist church at Contoocook, N. H., where he has labored three years.

Miss Etta McClung, '02, has been appointed Bible teacher in the San Angelo Girls' Normal School, Mexico City, Mex., by the Presbyterian Board of Foreign Missions. She sailed from New York City December 5.

Miss A. Fern Houser, '08, and Miss Bessie E. Zimmerman, '07, write that they are enjoying their work on the mission field at Guatemala City, Central America.

In the October issue of this magazine it was stated that the Presbyterian church, Bradentown, Fla., to which J. H. Patterson, '12, has been called, had with less than 300 members given more than \$7,000 last year for foreign missions. We are now informed that the membership is 150, and the amount given \$1,332.

Word comes of the death of Miss Alma E. Hultman, '11, at Cape Town, Africa, of Spanish influenza. She was on her way home on furlough from the Nyasaland Mission, Inland, Africa. She was a trained nurse and the first worker to go from the United States to this field. The late

Dr. Andrew Murray once wrote of her: "Our missionaries value very highly the able and consecrated services of Miss Hultman." Later he wrote: "Our Council said if there are more such nurses at Moody's the mission will take ten of them right away."

Moody Bible Institute Men in War Service

ARMY MEN

Adkins, Z. Carlile, Co. H, 39th Inf., Syracuse, N. Y.
 Allen, Geo. M., Battery D, 324 F. A. Heavy, Camp Sherman, O.
 Anderson, Arthur A., 156 Dep. Brig., Camp Jackson, Columbia, S. C.
 Anderson, Martin.
 Andrews, Wells B., Unit R., American Red Cross, Fairfield, Ft. McPherson, Ia.
 Arevalo, Jose D., Co. E, 128th Inf., A. E. F., via New York.
 Baer, Elmer J., Battery B, 322 F. A. N. A., Camp Sherman, Chillicothe, O.
 Bailey, C. S., Great Falls, Mont.
 Banyard, Corp. Frank H., France.
 Bandy, Chas. H., address unknown.
 Bartz, Wm. H., Camp Custer, Battle Creek, Mich., Motor Truck Driver.
 Bassett, Edward K., Construction Camps, U. S. A., 942 W. 50th St., Los Angeles, Cal.
 Berry, Carl, Lieut., 67 Brig. Hdqtrs., Camp Cody, Deming, N. M.
 Berry, Priv. J. Alban, Co. B, Army Supply Train, Q. M. C., A. E. F. France, U. S. A. Post Office No. 727.
 Biehl, Walter, Camp Wheeler, Macon, Ga.
 Bittkofer, T. J., 24th Co., 6th Tr. Bn., 158th Depot Brig., Camp Sherman, O.
 Bingaman, Roy, Medical Officers' Training Camp, 18th Field Hospital, Ft. Riley, Kan.
 Boone, Frank D., Hospital Corps Training School, Co. D, Barracks "A," main station, Great Lakes, Ill.
 Borders, Capt. Isaac D., Inf. R. C. U. S. A., P. O. 703.
 Bostrom, Geo. E., 5517, Glenwood Ave., Chicago.
 Briar, C. A., 4th Co., 1st Bn., 1st Tr. Brig., Field No. 2, Hempstead, L. I., N. Y.
 Brokenshire, Rev. J. J., Naval Militia Chaplain, Bureau of Navigation, Washington, D. C.
 Brunner, John V., Camp Gordon, Ga.
 Bruhn, A. W., Co. B, 19th U. S. Inf., Camp Travis, San Antonio, Tex.
 Buchanan, Lieut. Paul, Ft. Benjamin Harrison, Ind.
 Buono, Pelligrino L., Medical Dept., Rich Field, Waco, Tex.
 Busker, John H., Recruiting Service, 40 N. Wells St., Chicago.
 Callahan, Austin, Fort Ethan Allen, Vt.
 Carpenter, Wallace, Medical Dept., Camp Funston, Kan.
 Chalmers, J., address unknown.
 Clark, L. J., Sergt., Ambulance Corps, Div. 1.
 Clement, David H., Troop F, 7th Cavalry, El Paso, Tex.
 Closs, Willis H., Jr., Base Hospital Barracks, Co. 10, B. B. F. A., Douglas, Ariz.
 Cook, Robert R., Corp., 131st Inf., Co. A, A. E. F., France.
 Cornelius, Clarence, Sergt., Medical Dept., U. S. Navy Base Hospital No. 1, A. E. F.
 Collins, Millard, Hospital School, Co. A1, Great Lakes, Ill.
 Crane, Allen B., 2nd Lieut., Battery C, 333 Field Artillery, Camp Grant, Rockford, Ill.
 Crown, Priv. T. G., Co. A, 1st Bn. 5th Lim. Serg. Regt., 161 Dept. Brig., Camp Grant, Ill.
 Davis, Ralph T., Field Hospital, Co. 342, Barracks 925 N., Camp Grant, Ill.
 Dalon, Matthias H., address unknown.
 DiRusso, Carlo, 27th Co., 3rd Regt. Band, Camp Taylor, Ky.
 Dekker, John A., 60th Inf. Medical Dept., 2nd Bn. via N. Y. A. E. F.
 Duncan, B. T., Camp Grant, Ill.
 Durfey, John O.
 Erzinger, H. D., U. S. Army, Base Hospital, c-o Gen. Hos., A. F. O. S. No. 18, B. E. F., France.
 Evans, M. H., Newport, Ind., Navy.
 Falconer, Rev. Wm. C., Military Hosp., Woodcote Pk., Epsom Surrey, England.
 Flint, Ernest S., No. 97708 Wireless Operator, R. A. F., 12 Heavy Battery, R. G. A., B. E. F., France.
 Fortune, Bennett, U. S. Army Base Hosp., c-o Gen. Hos., A. F. O. S. No. 18, B. E. F., France.
 Garfield, R. K., Sergt., Q. M. E. R. C., P. O., 702, France.
 Geary, Robt., 245 Field Hospital Co., Camp Devens, Mass.
 Glittenberg, C. G., Co. B, 15th Bn. Inf., replacement Camp, Camp McArthur, Waco, Tex.
 Goldman, Max, Camp Grant, Rockford, Ill., Co. F, 344th Inf.

Greene, Howard, 31st Co., 8th Batt., 325 17th St., Camp Upton, N. Y.
 Griffin, Herbert M., Co. E, Hospital School, Great Lakes, Ill.
 Groeneveld, Allen E., Hdqts., Co. 126th Inf., Camp McArthur, Waco, Tex.
 Guthrie, Virgil, 80th Artillery. Killed.
 Hall, Alonzo W., 22nd Co., 6th Bn., Depot Brig., Camp Devens, Ayer, Mass.
 Harrison, Chas. H., Hdqts., Provisional Depot for Corps & Army Troops, Camp Wadsworth, S. C.
 Hart, Priv. Chas. E., 34th Co., 2nd Prov. Reg. Camp Wheeler, Macon, Ga.
 Hart, Chas. C., Lieut., German East Africa, killed.
 Holloway, F. E., Base Hospital No. 29, U. S. Army, Denver, Colo.
 Hornung, Otto H., Sergt., U. S. Army Hosp. Corps, Benicia Arsenal, Benicia, Cal.
 Hyde, James, address unknown.
 Henry, Roscoe D., Battery C, 325th Field Artillery, France.
 Hestekind, Pimon C., 127th Inf. Mch. Gun Co., France. Killed.
 Hobbes, R. E., Co. O, 2nd Reg., Camp Logan, Zion City, Ill.
 Imrie, John, Engineer Corps, Canadian Forces.
 Jacobs, G., c-o Jos. E. Johnston, Camp Yukon, Fla.
 Johnston, J. A., 528822 Canadian Army Med. Corps, B. E. F., France.
 Johnston, Carl F., 6th Co., 2nd Tr. Bn., 158th Dept. Brig., Camp Sherman, O.
 Jones, Rogers F., Q. M. Detachment B. No. 1, Camp Jackson, S. C.
 Kelley, James E., 13th Reg., Provost Guard Co., Camp Paul Jones, Great Lakes, Ill.
 Kent, Edwin J., Co. D, 5th Tr. Reg., Camp Grant.
 Kelly, Lawrence M., Army Medical Corps, London, England.
 Kern, Ben C., Co. 3, U. S. Coast Guard Battery PL, N. Y.
 Ketchum, Albert A., Lieut., Camp Lee, Petersburg, Va.
 King, Raymond C., Co. G, 308th Inf., Camp Upton, L. I., N. Y.
 Knaak, F. J., Ft. Riley, Kan. Ward 55, Sec. K, Base Hospital.
 Knudsen, Carl J., 40th Co., 152nd Brigade, Co. C, Camp Upton, N. Y.
 Koeckert, Wilhelmina, Base Hospital, Camp Jackson, Columbia, S. C., Nurse.
 Langdoc, Clyde, Great Lakes, Ill., Died.
 Landen, J. E., 338 Field Art., Battery B, Camp Dodge, Des Moines, Ia.
 Lease, Albert R., 47th Co., 12th Bn., 158th Depot Brig., Camp Sherman, O.
 Leggett, Carl, Amb. Co. No. 348, A. D., A. E. F., A. P. O., 705, c-o Base Hospital No. 114.
 Lee, I. F., Co. 3, Bat. 1, Syracuse Recruiting Camp, Syracuse, N. Y.
 Lindlow, J., Co. L, 58th Pioneer Inf., Camp Wadsworth, S. C.
 Lindholm, Dr. H. O., 1st Lieut., France.
 Lloyd, H. J., Lieut., 135th Inf., Infirmary, Camp Cody, Deming, N. M.
 Lund, Norman F., 175th Inf. Brig. Hdqts., D. E. F., Camp Dodge, Ia.
 Lundquist, H. L., Med. Dept., 161st Dep. Brig., Inf. No. 2, Camp Grant, Ill.
 Loft, Ernest E., Maryville College, Officers Training Camp, Tenn.
 Matheson, James O., C. A. M. C., Risborough Barracks, Shorn Oliff, Kent, England.
 Mark, J. H., 1st Dept., Bn., 1st C. O. R., "C" Co., Exhibition Camp, Toronto, Can.
 McAdie, Robt. C., 71st Co., Canadian Forestry, France.
 McCay, A. B., Co. 6, 2nd Bn., Camp Taylor, Ky.
 McConnell, James E., Army Aviator, San Antonio, Tex.
 Mackenzie, Sergt. D. A., 4th Bn., Can. Railway Troops, B. E. F., France.
 McKercher, Roy, 332nd Machine Gun Bat., Barracks 401, Camp Grant, Ill.
 McLellan, Walter C., 132nd Inf. Supply Co., Camp Logan, Tex.
 McMillan, M. H., address unknown.
 McLean, Ollie C., Sergt., c-o Civilian Hosp., Rock Island Arsenal, Rock Island, Ill.
 Martin, M. C., Azusa, Cal.

- Martin, Wm. Plunkett, 17th Co., 5th Bn. Dept. Brig., Camp Lee, Va.
- Menge, August C., U. S. Army.
- Mulligan, Geo. V., Canadian Army Medical Corps, France. Killed.
- Miller, Sergt. Clefford C., 3rd Ammunition Train, Med. Dept., A. E. F., France.
- Myer, Priv. R. N., Co. 4, 161 Depot Brig., Camp Grant, Ill.
- Nelson, Merrill Arba, c-o Yeoman's School, 6th Regt., detail Co., Great Lakes, Ill.
- O'Neal, Priv. Millard, 16th Co., 4th Tr. Brig., 155th Depot Brig., Camp Lee, Va.
- Osborn, Sergt. Victor E., c-o B. E. F. Can. E. F. Army P. O., London, England.
- Parmly, John E., Peacock Inn., Princeton, N. J.
- Pritchard, Herbert C. R. T., Co. D, Battalion, B. E. F., France.
- Pilcher, Roy E., 20th Co., 5th Tr. Brig., 158th Depot Brig., Camp Sherman, O.
- Pitterson, J. D., Co. 4, J. C. O. T. S., Camp Grant, Ill.
- Pitman, Horace R., 147 Field Hosp., A. E. F., France.
- Pontius, Priv. Wedell, Co. A., 67th Inf., Camp Sheridan, Ala.
- Phillips, Clarence A., Bat. A., 331 F. A. A. E. F., France.
- Reed, Harry J., c-o School for Cooks & Nurses, Camp Sherman, O.
- Rosado, Jose, U. S. Army.
- Reynolds, George.
- Rhodes, J. Harold, Canadian Army.
- Rightzell, Corp. Claud D., Co. C, 57 Pioneer Inf., A. E. F., France.
- Rochotte, Will, Co. M, Inf., 344, A. E. F., France.
- Rothwell, Walter, Spr. 2013942, St. John Que., Can., Glen Lake Sta.
- Rugg, W. L., Camp Perry, 6th Reg., Band, Great Lakes, Ill.
- Rundquist, G. A., Marine Barracks, Navy Yard, Charleston, S. C.
- Satterfield, W. I., A. E. F., P. O. No. 704, France.
- Schepelman, Will H., Co. I, 349th Inf., France.
- Schmidt, John J., 138th Aero Squadron, Aviation Section, Signal Corps, U. S. A., A. E. F., France.
- Snook, Paul O., Student Army Training Corps, University of Pennsylvania, Co. 4, U. of P., Dorms.
- Shenk, Sergt. A. H., Co. "A", 108th Field Signal Bat., A. E. F.
- Stauffer, J. Virgil, Group I, 159 Depot Brigade, "Mon Conn," Camp Taylor, Ky.
- Steen, John, U. S. M. C., 70th C, LaRomona, D. R., c-o New York, Postmaster.
- Stewart, Roy J., Battery B, 306th F. A., A. E. F., France.
- Spencer, Earl A., U. S. Army Base Hosp., c-o Gen. Hosp. No. 18, A. P. O. S., B. E. F., France.
- Swartzbaugh, Clate C., Jefferson Barracks, Signal Corps, Sec. 19, Co. 15, St. Louis, Mo.
- Taber, Leslie R., Eleve Pilote, Ecole 1, Aviation Camp de Tours, France.
- Thiverge, Elijah J., Lieut., Bldg. 401st & 40th Ave., Camp Grant, Rockford, Ill.
- Thompson, Paul A., Co. C, 342nd Inf., Camp Grant, Rockford, Ill.
- Ton, Edward, Camp Dix, N. J.
- Topp, Everett, address unknown.
- Tucker, Morgan, Camp Travis, San Antonio, Tex.
- Van Anda, R. W., U. S. N. T. Sta., Co. L, Reg. 3, Camp Dewey, Great Lakes, Ill.
- Wagner, Pearl, Medical Army Corps, Medical Detachment, 327th Field Artillery, Camp Zachary Taylor, Ky.
- Wagner, Priv. Quillar L., 419 Sq. A. S. S. C. Dept., National, Wash.
- Walker, Geo., Army Field Hospital Work, Lima, N. Y.
- Waugh, J., 21st Inf., Co. I, Camp Kearney, San Diego, Cal.
- Whitesell, Faris D., 8th Co., 2nd Bn., 159th Depot Brig., Camp Taylor, Ky.
- Williamson, John, Hosp. Service, Folkstone, Westcliffe, Hosp., Kent, Eng.
- Whytock, Geo. T., U. S. Coast Guard, Co. 3, Barge Office, Battery Pl., New York, N. Y.
- Wiley, Clifford B., Fort Thomas, Ky., Medical Corps.
- Woolnough, Henry, 8th Canadian Field Ambulance, B. E. F., France.
- Work, W. J., 303 Ammunition Train, Co. C, A. E. F., France.
- Wright, Earl, Co. H, 2nd Div. Bn., Camp Custer, Mich.
- Young, Wiley S., 12th Co., 3rd Tr. Bn., 158th Dept. Brig., Camp Sherman, O.
- Blastock, Hilda, c-o Adj. H. Smith, Salvation Army Hut Camp Funston, Ft. Riley, Kan.
- Bilyeu, W. E., c-o Army Y. M. C. A., Camp Cody, Deming, N. M.
- Blew, Elmer, Y. M. C. A.
- Bradbury, John, Y. M. C. A., England.
- Bulkley, D. B., Army Y. M. C. A., 12 Rue'd Arguesseau, Paris, France.
- Cardiff, J. J., Y. M. C. A., Camp Grant, Rockford, Ill.
- Clarke, Ethel G., Y. M. C. A., France.
- Coffin, Harold R., Y. M. C. A.
- Cole, W. R., Army Y. M. C. A., City Rescue Mission, Grand Rapids, Mich.
- Coltrane, M. E., Y. M. C. A., Sec'y., Segunda, Colo.
- Cotterell, O. L., Y. M. C. A.
- Collison, W. H., Y. M. C. A.
- Cuttingham, Mr. and Mrs. C. D., Salvation Army, France.
- Crappier, Rev. A. H., Sec'y. Y. M. C. A., France.
- Cottingham, Rev. D. D., 43 Rue St., Augustine, Paris, France, W. A. M. E. F., c-o Salvation Army.
- Dexter, S. B., Y. M. C. A., Sec'y., France.
- Dean, Rev. John Marvin, Chaplain, overseas.
- Dixon, W. S., Salvation Army.
- Dow, E. R., Y. M. C. A., France.
- Dudley, Frank, Y. M. C. A., Honolulu Territory, Hawaii.
- Else, C. C., Y. M. C. A., France.
- Evans, Rev. Wm. G., Army Y. M. C. A., 12 Rue D'Arguesseau, Paris, France.
- Elliott, Chas., American Army Y. M. C. A., 12 Rue D'Arguesseau, Paris, France.
- Faust, Chas. E., Fort Oglethorpe, Ga., Y. M. C. A.
- Ferrell, Dick, Camp Lewis, Tacoma, Wash.
- Fraser, S. Graham, Religious Director, Y. M. C. A., Chanute Field, Kantoul, Ill.
- Frary, Raymond W., 1st Reg., Y. M. C. A., Activities Director, Camp Dewey, Great Lakes, Ill.
- Fisher, Capt. G. W., Canadian Y. M. C. A., B. E. F., France.
- Fitt, A. P., Y. M. C. A., France, 31 Avenue Montaigne, Paris, France.
- Forbes, Alice, Salvation Army, France.
- Fulkerson, Frank, Grandville, Mich., Y. M. C. A.
- Gallagher, Matt F., Y. M. C. A., San Antonio, Tex.
- Gillom, Ralph, A. P. O., 733, A. E. F., France.
- Ginther, O. E., Y. M. C. A., c-o 318 A. R. D., Camp Sherman, O.
- Goodale, S. D., Salvation Army.
- Guthrie, Chester, Camp Funston, Kan. Y. M. C. A.
- Hadden, R. A., Y. M. C. A.
- Hamilton, J. S., Salvation Army.
- Hammonree, Homer, City Rescue Mission, Grand Rapids, Mich.
- Heddon, R. G., Y. M. C. A., A. E. F., France.
- Higgenbotham, Gideon, Y. M. C. A., Camp Beauregard, La.
- Hinken, T. J., Army Y. M. C. A., City Rescue Mission, Grand Rapids, Mich.
- Houghton, Rev. E. J., Y. M. C. A., 31 Avenue Montaigne, Paris, France.
- Hyde, Rev. Thos. B., Roxborough Drive, Toronto, Y. M. C. A.
- Iverson, David, Camp Religious Work Director, Camp Green, N. C.
- Kuiper, Gelmer, Fort McArthur, Waco, Tex., Y. M. C. A.
- Littrell, A. W., Religious Sec. of "Y" Hut 76, Camp Sherman, O.
- Lytle, A. R., Y. M. C. A.
- Ludgate, Eva R., Salvation Army.
- Martin, C. T. M., c-o Quartermaster, E. A. F., B. S. No. 3, S. O. S., Ebury, St. London, S. W. S.
- McLeod, George A., Army Y. M. C. A., City Rescue Mission, Grand Rapids, Mich.
- Merritt, W. L., Y. M. C. A., France.
- Meyer, C. M., Y. M. C. A., Waco, Texas. Died.
- Miller, Chas. O., The Receiving Ship, Commonwealth Pier, Boston, Mass.
- McKenzie, D. A., Y. M. C. A., No. 524437 Sec. A, 3rd Canadian Field Ambulance, B. F., France.
- Morrison, Wm., Y. M. C. A., France.
- Nelson, Howard K., c-o American Y. M. C. A., 12 Rue d'Arguesseau, Paris.
- Newham, Clifford A., Y. M. C. A., Hut No. 8, Camp Grant, Rockford, Ill.
- Norton, Mr. & Mrs., Belgium Relief Work.
- Overmyer, Joe B., Army Y. M. C. A., City Rescue Mission, Grand Rapids, Mich.
- Openshaw, H. J., c-o Army Y. M. C. A., War Council, 12 Rue D'Arguesseau, France.
- Patterson, H. H., c-o Army Y. M. C. A., Camp Travis, Hospital Work, San Antonio, Tex.
- Peterson, Joseph W., Y. M. C. A., Camp Dodge, Ia.
- Phillips, James E., Y. M. C. A.
- Phillippi, Harry, Univ. Y. M. C. A., Univ. of Minn., Minneapolis, Minn.

RELIGIOUS WORKERS

- Arterburn, Mr. & Mrs., Army Y. M. C. A., Camp McArthur, Sec. E, 43, Waco, Tex.
- Ainley, Ralph G., Sec. Y. M. C. A., Camp Kearney, San Diego, Cal.
- Ainley, Chas. H. Jr., Lower Reservation, Y. M. C. A., San Pedro, Cal.
- Alexander, Chas. M., Y. M. C. A.
- Asher, Wm., Y. M. C. A.
- Baird, J. W., Y. M. C. A.
- Bell, Mrs. F. J., Rich Field, Y. M. C. A., Waco, Tex.

Richmond, Claude M., Hospital Unit, Y. M. C. A., Camp Gordon, Atlanta, Ga.
 Robel, Chas. F., c-o Army Y. M. C. A. No. 6, Camp Cody, N. M.
 Rockwell, G. P., Camp Cody, Deming, N. Mex., Musical Work Director, N. V. W. Council.
 Sabin, Harold G., Naval Tr. Station, Pelham Bay, N. Y., Y. M. C. A.
 Schmidt, J. J., 138 Aero Squadron, Aviation Section, Signal Corps, U. S. A., A. E. F., France.
 Sellers, E. O., Y. M. C. A., France.
 Shannon, W. W., Y. M. C. A., No. 46, Camp Logan, Houston, Tex.
 Shaw, A. R., Vandergrift, Pa.
 Sheafor, D. D., Rev. George W. W., Camp Pastor, Camp Travis, San Antonio, Tex.
 Smith, Mr. & Mrs. Harold R., Salvation Army, France.
 Spooner, D. L., Y. M. C. A.
 Springer, Mrs. Eva A., Salvation Army, France.
 Stumpf, L. C., Religious Work Director, Camp Bowie, No. 65, Fort Worth, Texas.
 Stough, Henry W., Y. M. C. A.
 Storrs, H. E., Y. M. C. A., War Work New York Council.
 Smith, C. C., Y. M. C. A.
 Taylor, Walter G., Army Y. M. C. A., Camp McClellan, Annapolis, Md.
 Teeuwissen, W. Y. M. C. A., Camp Grant, Rockford, Ill.
 Trotter, Melvin E., Camp Evangelist.
 Tucker, R. M., Y. M. C. A., Camp Travis, San Antonio, Tex.
 Ullom, T. P., Y. M. C. A.
 Umbach, Rev. Edward M., Y. M. C. A., Camp Dodge, Ia.
 Warner, David C., Y. M. C. A., 31 Avenue Montaigne, Paris, France.
 Wegner, L. A., Camp Custer, Sec. Music Dept., Y. M. C. A.
 Wheeler, Chas. T., Salvation Army.
 Wilkinson, Mr. & Mrs., Y. M. C. A., Great Lakes, Ill.
 Weir, A. D., Y. M. C. A., Camp Clark, American Lake, Wash.
 Wolslagel, E. L., Hancock, Ga., Y. M. C. A.
 Wood, O. O., Y. M. C. A., No. 1, Fort Riley, Kan.
 Willgus, A. R., Y. M. C. A.

BORN

To Mr. and Mrs. Richard J. Vanden Berg, Kalamazoo, Mich., December 1, a son, Allison Richard. Mrs. Vanden Berg was formerly Helen Dethmers, '16.

To Mr. and Mrs. H. Evan McKinley, '18, Morristown, Tenn., November 14, a son, H. Evan, Jr.

MARRIED

Ezra Gerig, Battle Lake, Minn., and Hilda E. Blessley, '18, November 16, at Minneapolis, Minn. At home after January 1, at Battle Lake, where Mr. Gerig has a pastorate.

Rev. Walter E. McClure and Florence S. Parkhurst, '09, at Columbus, O., October 14. Mrs. McClure, a Correspondent Department graduate, has been engaged in rescue mission work at Columbus.

Rev. F. B. Miller, '18, and Alma D. Borth, '18, November 2, in Chicago. At home, West Monterey, Pa. Mr. Miller is ministering to four churches in the vicinity of Monterey.

John Edward Zoller, '16, and Ora Lavina Irwin, November 28, at Ottawa, Ill. At home Owendale, Mich.

Dr. D. B. Towner and Miss Ada Page, '12, in Chicago, on November 8. At home Mondays after January 1 at 5411 Kenmore Ave., Chicago.

Joseph Oliffe Richmond, '17, and Dorothy Annette Lawrence, October 30, at Cleveland, O.

Thomas S. Smith and Etta May Rutherford, December 3, at Boston, Mass. At home 5636 Kenmore ave., Chicago, after January 15. Mr. Smith is a member of the Board of Trustees of the Institute.

DIED

Miss Alma E. Hultman, '13, at Cape Town, Africa, October 26, of Spanish influenza. See Personalia.

Lieut. Joseph Francis McGranahan, only son of Prof. and Mrs. H. H. McGranahan, of Jamestown, Pa., November 6, from injuries received in an aeroplane accident at Ellington Field, Tex. Prof. McGranahan was Superintendent of Music when the Institute was founded.

Mrs. Elmer B. Benedict, November 23, in Chicago. Mr. Benedict was a student at the Institute 1907-8.

Harvey M. Russ, '00, at Ogdensburg, N. Y., October 5.

Miss Anna Blair, '18, of West Ford, Pa., November 24, at the Institute, of pneumonia.

F. Willard Houseman, '17, of the Extension Department, November 21, at the Passavant Hospital, of influenza. Burial was at Sparta, Ill., his former home.

Miss Carrie E. Clodfelter, '18, West Salem, Ill., December 3, at the Passavant Hospital, of influenza.

Rev. H. E. Heyse, '01. Melvin, Ill., Nov. 28.

Charles Priest, '10, army chaplain, 358th Infantry, October 29, 1918, in France, of wounds received in action. Mrs. Priest is a student in the institute.

A letter has been received from Mr. W. A. Hillis in which is quoted a letter that his son Roger, who was killed in France in July, wrote just before he went out to go over the top, being instantly killed as he advanced with his comrades. "It is to be over the top with the best of luck. * * * If I should 'go west' with so many boys who have gone, you will know about it long before this letter reaches you.

* * * I have a strange feeling of confidence in myself because I really think I shall be doing the right thing and I think I shall do it well without flunking it. I still feel just as sure as I ever did that we are right and everything I see, either in England or in France, has served to make my belief firmer and more solid, and if it happens that I shall be one of those who must give their lives, I am ready to do it quite cheerfully and willingly. * * * There is one thing more. I don't know how to say it. It all seems so new and strange to me. I hardly know myself. I think that God must have willed that I should be here in France under the conditions that surround me, and that finally, through the constant love of my family and their prayers, that I should see God in all His majesty and beauty, and that I should realize and believe in Jesus Christ as my own Saviour. All these things have come to me out here, but I felt I must test them out myself and prove myself worthy of my new Leader before I told you all about it. I have many things to do now and heaps of love to you all. God bless you all and keep you."

The Gospel in Print

THE COMPANIONSHIP OF A GOOD BOOK

What is a good book? A good book is one that has left us better after we have read it; one that has lifted us higher, and has given us strength to fight the wrong and love the right. Because a book has a large circulation is no evidence that it is a good book. An old writer says: "We should recollect that he who writes for fools finds an enormous audience." Just as we should be careful in the selection of our companions, so we should be careful in the choice of our books. Books can harm as well as living beings.

Books are so congenial, so companionable, that we can not help but love them, even though they are inanimate. When friends leave us or disappoint us, and when we feel the loneliness of life creeping upon us, we can turn to our books and find their friendship constant and stimulating. Beecher says, "When, one by one, a loving student has gathered from all departments of human learning a multitude of books, they are not alabaster vases filled with the sweetest perfume of the soul, they are living creatures; they are companions; they have received the homage of our best hours."

The love of books is one of the greatest blessings of life. I have books in my library that I have read and re-read, and clasped to my heart, and they have become, as Macaulay has expressed it, "the old friends who are never seen with new faces; who are the same in poverty, in glory and in obscurity." The most delightful hours of my life are those which I spend in the woods, in the summer season, or in my library, on the long winter evenings, with a good book as my companion. What treasures are locked up in the printed page; locked only to those who have no inclination for reading or study, but open to all who desire information.

Petrarch, in speaking of his books, says: "They are never troublesome, but immediately answer every question I ask them. Some relate to me the events of past ages, while others reveal to me the secrets of nature. Some teach me how to live and others how to die." Isaac Barrow says: "He that loveth a book will never want a faithful friend, a wholesome counselor, a cheerful companion, an effectual comforter."

If the reader wishes a desirable companion, get a good book, and it may help him more than a living friend.—Edward Herbruck, in "Herald and Presbyter."

Readers will please pray for those doing a much needed home-to-home book missionary work.

FREE GRANTS OF BOOKS

The following donations of the Moody Colportage Library books, "Emphasized Gospels of John," "Pocket Treasury," etc., have been sent out on account of the several book funds named, from November 1 to November 30, 1918, inclusive:

Army and Navy Book Fund:

Illinois, 25 books and 190 "Pocket Treasury."
Georgia, 400 books and 1,000 "Pocket Treasury."
Kentucky, 4,000 books, 2,500 Gospels, and 2,000 "Pocket Treasury."
Virginia, 1,000 "Pocket Treasury," and 1,000 Gospels.
California, 480 books, and 50 "Pocket Treasuries."
Kansas, 500 books.
Missouri, 200 Gospels.
North Carolina, 500 "Pocket Treasury," and 200 Gospels.
Montana, 100 "Pocket Treasury."
Texas, 100 books, and 50 "Pocket Treasury."
Arizona, 200 "Pocket Treasury."
New Mexico, 1,023 books, and 200 "Pocket Treasury."
Florida, 200 books and 300 "Pocket Treasury."
Indiana, 100 books and 300 "Pocket Treasury."
Alabama, 100 "Pocket Treasury."
Ohio, 500 "Pocket Treasury."
Panama, 50 books and 200 "Pocket Treasury."

Prison Book Fund:

Illinois, 200 books, and 100 Gospels.
Pennsylvania, 200 books, and 200 Gospels.
Georgia, 25 books.
Virginia, 25 books.
New Jersey, 100 books, and 100 "Pocket Treasury."
Panama, 50 books, and 100 "Pocket Treasury."

Military Camp Book Fund:

France, 6,030 "Pocket Treasury."
England, 24 "Pocket Treasury."

Spanish "Way to God" Book Fund:

South America, 80 copies.

Lumber Camp Book Fund:

Washington, 100 books.

Hospital Book Fund:

Illinois, 4 books, 300 tracts.
Panama, 100 books, 100 "Pocket Treasury."

Free Tract Fund:

Illinois, 500 tracts.
Canada, 100 tracts.

MR. MOODY'S BOOK FUNDS

The following contributions have been received from November 1 to 30, 1918, inclusive:

Africa Book Fund:	
1 Contribution	\$ 2.50
Alaska Book Fund:	
1 Contribution	5.00
Army and Navy Book Fund:	
99 Contributions	698.32
Fire Station Book Fund:	
1 Contribution	1.00
Hospital Book Fund:	
3 Contributions	4.50
India Book Fund:	
1 Contribution	1.00
Lumber Camp Book Fund:	
1 Contribution	1.00
Military Camp Book Fund:	
5 Contributions	79.35
Prison Book Fund:	
117 Contributions	460.85
Seamen's Book Fund:	
2 Contributions	9.50
Spanish "Way to God" Book Fund:	
3 Contributions	32.00
Free Tract Fund:	
2 Contributions	55.10

FORTHCOMING CONFERENCES AND IMPORTANT DATES

Week of Prayer, January 5-12, 1919.
World Bible Conference, Philadelphia, Pa., May 27-June 1, 1919.
International Sunday-school Convention, Kansas City, Mo., June, 1922.
Conference on World Evangelism and Vital Christianity, Moody Bible Institute, Chicago, Feb. 3-7, 1919.



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